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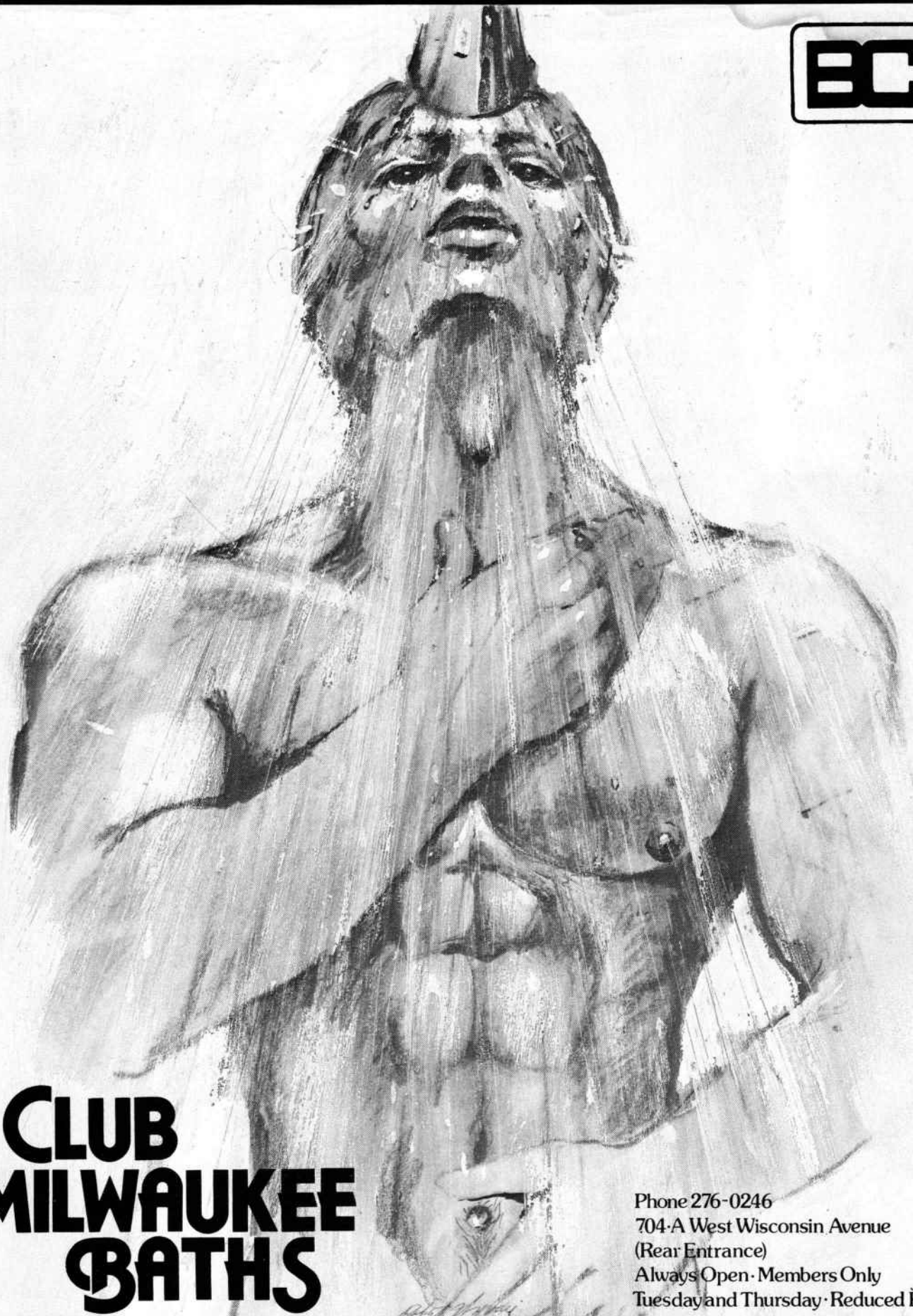


GPU NEWS

JUNE 1977

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GAY FIRED FOR "LIFESTYLE"

Milwaukee, WI—Patrick Batt, Chairperson of the Board of Directors of **Gay Peoples Union**, was fired from his job as Personnel Director of Marion Heights Nursing Home because he is gay.

"They couldn't deal with the word homosexual, so they used the word 'lifestyle,'" Batt said.

On May 6, Roger Hamilton, nursing home administrator, told Batt that he had been instructed by the Board of Directors (of the facility) to ask for his resignation in view of his "private life." When Batt pressed Hamilton for an explanation he was told the Board felt that the common knowledge of his lifestyle had compromised his ability to function as the Personnel Director. Batt refused to resign.

Later in the day Hamilton again approached Batt and again asked for his resignation. He indicated the Board was prepared to offer one month's severance pay as well as a good performance recommendation in exchange for Batt's "cooperation." Cooperation was defined as resigning and not making an issue of the circumstances. Batt refused and was discharged because of his "lifestyle" by Hamilton.

Batt does not hide the fact that he is gay and many members of the staff have known about it since he started at the home nine months ago. Being Chairman of Gay Peoples Union has not placed him in the public's eye, nor has his membership in Dignity, the organization for Catholic gays. "I am the same Pat Batt. I haven't changed," he says.

Batt said, "There's been no single flagrant action that the board could point to and say, 'That's how you compromise Marion Heights.'" "

He has asked the Board on four occasions to explain its position in writing, but they have refused. He asked for, and received, a meeting with them. He was given ten minutes to present his case. He was asked no questions and was told they "would get back to him."



Photo By Mark Behar
Patrick Batt

While every one at the Catholic affiliated nursing home has refused to talk to the local media, they have talked to a reporter from the **National Catholic Reporter**. The president of the home's board of directors, Franciscan Sister Lillian Van Domlen, said Batt was fired after Hamilton complained to her that Batt was "disruptive." In what way? "Disruptive in his manner as personnel director." When asked what that meant she replied, "Actually, I don't know all the details."

Neither she nor the home's attorney, Robert Hackett, would define

BAR BURNS

LaCrosse, WI—The Down Under Bar was gutted by fire on the last Sunday of April. Arson is suspected.

It took the Onalaska Fire Department over five hours to bring the blaze under control. A recently installed dance floor, a beer garden, and the upper floor and bar were destroyed.

"The Club hopes to open soon, either in another location, or rebuild," said owner Patrick Trussoni.

what "disruptive" meant.

Batt has always received "very good," the highest you can be rated, in all possible categories of his job evaluation, the latest being in March.

Van Domlen said, "It has nothing to do with his being gay." As for his job evaluation, she said, "I did hear that he does know personnel work and that he was doing a good job of it. It seems to be more of a personality thing."

Hamilton refused to comment saying, "It's not up to me."

After putting religious and political pressure on the home with little success, Batt has started legal action against the home.

After studying all the facts his attorney, David Walther, said, "I feel this is the job discrimination case the gay community nationwide has been looking for." Other members of his staff who will be working on the case felt it was "the cleanest case" anyone has come up with.

Batt has a long hard legal battle ahead of him, however. It will take the support of the entire gay community. We all have a stake here.

INTEREST GROUPS FORM AT CENTER

Milwaukee, WI—This summer, the Farwell Center, Milwaukee's Gay Community Center, 1568 N Farwell, will be encouraging participation in several "special interest groups" so that gay people can meet one another in a non-bar atmosphere, and to cultivate new interests and hobbies. Volleyball, sailing, canoeing, rummage sales, jogging, bicycling, and picnicking are a few of the groups suggested. If you're interested in pursuing one or more of these activities (or if you have ideas for others) sign up at the Farwell Center, any evening except Sunday, 7-10:30 pm. Organizational meetings of groups will be late in June. For more information call Mark Behar at 276-3642.

SEX LAW DELAYED BUT ALIVE

Madison, WI—When the Assembly gave preliminary approval to Assembly Bill 323, which lifts restrictions against sexual acts between consenting adults, on a 54 to 44 vote on May 6, the gay community thought victory was at hand and celebrated accordingly.

Every move to kill the bill had failed, but the measure could not muster the two-thirds vote necessary for final passage. All that meant was the bill would have to come before the Assembly for a "third reading" in three days hence. Unfortunately (as it turned out) the Wisconsin Legislature takes a four day weekend, and opponents used the time to go over the bill with a fine tooth comb.

When the bill returned to the floor on Tuesday, opponents point out that the language of the bill could be misconstrued enough to give the impression they were legalizing prostitution. Wanting to be totally fair, sponsors of the measure asked for time to study this matter. After a vote to reconsider passed 98-0, the bill was made a special order of business for 9:01 am the following morning.

Having less than twenty-four hours to research all the legal angles of this new ploy proved to be an impossible task. Sponsors explained their situation at the appointed hour. To be granted additional time seemed to be a reasonable enough request. However, opponents saw their chance and moved in for the kill. The Speaker was absent, and a flurry of procedural maneuvers requiring a two-thirds majority were offered. Even after appealing to their colleagues sense of fair play, sponsors could only muster 60 votes on these measures falling 8 short of the votes needed. Gays and others who had worked long and hard to get this legislation through watched in horror as the bill was about to go down—not on its merits—but on a technicality. Only a move by Representative Wahner to table the



Photo by Mark Behar

Capitol Building, Madison Wisconsin bill saved the day.

In the ensuing hours the language was tightened and ten district attorneys were consulted. A letter bearing the signature of these prosecutors assuring the Assembly the bill did not legalize prostitution was also prepared.

Having the necessary votes to get the bill off the table, the sponsors waited for the "proper mood of the house" before bringing the matter before the solons again. As the gallery began to fill with 6th graders and their teacher the Assembly again took up the sexual privacy bill.

A new amendment bearing the names of five representatives was approved 80 to 17. Then Rep. Steve Brist offered an additional amendment that seemed innocent enough at the time, namely to desex the language of the bill. However, this not only opened the door for additional amendments, but liberals suddenly realized they had just made male prostitution a crime, something heretofore was not covered by Wisconsin statutes. Additional amendments were offered. One included adding the word "hands" theoretically covering any activity that might go on in a massage parlor. At this point confusion reigned supreme and many members were not sure what they were voting

for. Due to the nature of the gallery they did not want the clerk to read the conglomeration of amendments. Where similar tactics to kill no fault divorce two days earlier had failed, it was working on AB 323. Rep. Lorman said he felt the language was now to the point where he felt sex acts between man and wife would now be illegal and moved that the whole matter be referred back to the Judiciary Committee. That was accomplished on a 51 to 45 vote. Things were so confusing at that stage that even one of the sponsors voted to send the bill back to committee.

The Judiciary Committee took the bill up in executive session several days later and drafted a substitute amendment incorporating all the amendments offered on the floor and reported it out favorably on a 7 to 3 vote. The measure is now before the Rules Committee waiting to be placed on the calendar.

In the interim, Don Edmark of radio station WRJN—Racine, has stirred up a side issue. Gay groups have cited the well known endorsements of such groups as the **American Psychiatric Association, AMA, National Council of Churches**, etc. in support of such legislation. Due to the word "specifically" appearing in the letter from the 106 pastor's and other members of the clergy in support of AB 323, Edmark claims we have no such endorsements and were out to dupe the Assembly.

He has even gone so far as to alert Paul Harvey who made mention of the controversy on his nationwide broadcast.

The gay leadership of Wisconsin is preparing an answer to this smoke screen tactic and will offer their position in a letter to the Assembly with copies of the endorsements attached.

As we go to press, sponsors of the bill are undecided as to when they should bring AB 323 back on the floor.

UPDATE FROM DADE COUNTY

Miami, FL—By the time some of our readers receive this issue the Dade County furor will be over. The June 7 election will have come and gone.

The campaign is fraught with so many imponderables that few non-partisan observers are hazarding a guess at the outcome. Nobody is certain of the real voting power of Dade's gay community.

Miami pollster Thomas Wood found 42% favor the law, 32.5% are against it and 25.5% are undecided. Which means, of course, that the "undecideds" will decide the election if they bother to vote.

The wording of the ballot question requires those opposed to the ordinance to vote "For" (repeal) and those for it to vote "Against." That may confuse some voters.

There have been several developments that are of interest regardless of the outcome on June 7:

The **Dade County Coalition for Human Rights** has announced the formation of a **National Gay Fund Trustee Commission** to assist in raising money and also supervise the allocation of any funds that may remain after the June 7th election. The trustees are: Jack Campbell, Leonard Matlovich, Bob Stickney, Rev. Ellen Barrett, Bill Carey, Renee Hanover, David Mixner, Rep. Elaine Noble, Rev. Troy Perry, Betty Powell, Charles Renslow, and Dr. Bruce Voeller. Contributions prior to the many fund raising events across the country on May 21-22 was about \$116,000.

Anita Bryant, who started the flap when she got her message from God and moved into high gear against the ordinance, received another professional set back. Her scheduled show to be held in New Orleans for the 17th and 18th of this month may have to be canceled. The executive board of the New Orleans chapter of the **American Federation of Television and Radio Artists (AFTRA)**—in protest of her strong stand against equal housing and employ-

ment opportunities for homosexuals in Miami—has unanimously adopted a motion asking its members to deny its service and talents to her. If **AFTRA** members go along with its board's wishes, Ms. Bryant will have to recruit musicians and backup performers from outside the area.

Bryant and her organization, **Save Our Children From Homosexuals**, has paid \$3500 to commission a public opinion survey on national attitudes toward the gay rights issue. Her husband, Bob Green, explained that the survey is when **Save Our Children** "goes national" to fight proposed federal gay rights legisla-

tion.

Poet Rod McKuen has joined supporters of the ordinance and has said he will make Anita Bryant a "laughing stock." Says Rod, "If she continues to mount her crusade, I intend to call upon every comedian friend I know to have so many jokes go forth about her throughout the land that she will be a laughing stock such as this country has never seen before."

There are many who feel she already is a "laughing stock" and has done more to unite the gays than anyone else could have. We'll see June 7th!

MIDWEST BENEFITS FOR DADE

Madison, Chicago, and Milwaukee all held fund raising events in May for the benefit of the **Dade County Coalition for Humanistic Rights**.

May Day in Madison saw a parade march down State Street and end with a campus rally, an art exhibit and poetry readings during the afternoon preceding the evening **Squeeze Anita Benefit Ball** in the large 3rd floor ballroom of the UW Union. The limit of 600 people crammed the hall and raised over a thousand dollars

The **Orange Ball** held in Chicago's Aragon Ballroom Sunday evening May 22nd had the support of many bars which not only sold tickets in advance, but closed during the Ball. Over 4000 people paid \$4 or \$5 for tickets and were entertained by Wayland Flowers and his puppet Madame, go-go dancers, disco dancing, David Kopay, and more.

Friday May 20th The **Milwaukee Coalition for Human Rights** brought Robert Basker into the city. The Director of the **Dade County Coalition for Humanistic Rights** held a press conference in the afternoon and gave a public speech in the evening.

Sunday evening in the **Factory On Broadway Bar** the **Entertainers Club of Milwaukee** put on their **Gay Rights Benefit Show**. Directed by

Beaver, the show featured pantomime impersonation, production numbers, Ken Baker the disco magician, fire-eating Bob, Jessie singing original songs and played by composer, Steve, skits, and Gerry Perry & Gary courtesy of the **Wreck Room**.

Rep James Moody spoke from the stage about the progress on the sexual privacy bill currently in the Wisconsin Assembly.

The co-chairwomen, Mary Anne Freedman and Lynn LeVeque, who organized the weekend events announced that advance cash donations had been received from the following bars: **The Finale**, **Sugar Shack**, **This Is It**, **Wreck Room** and **The Ball Game**. That sparked the pass-the-hat money raising part of the evening. The current total raised at the benefit is \$1023.

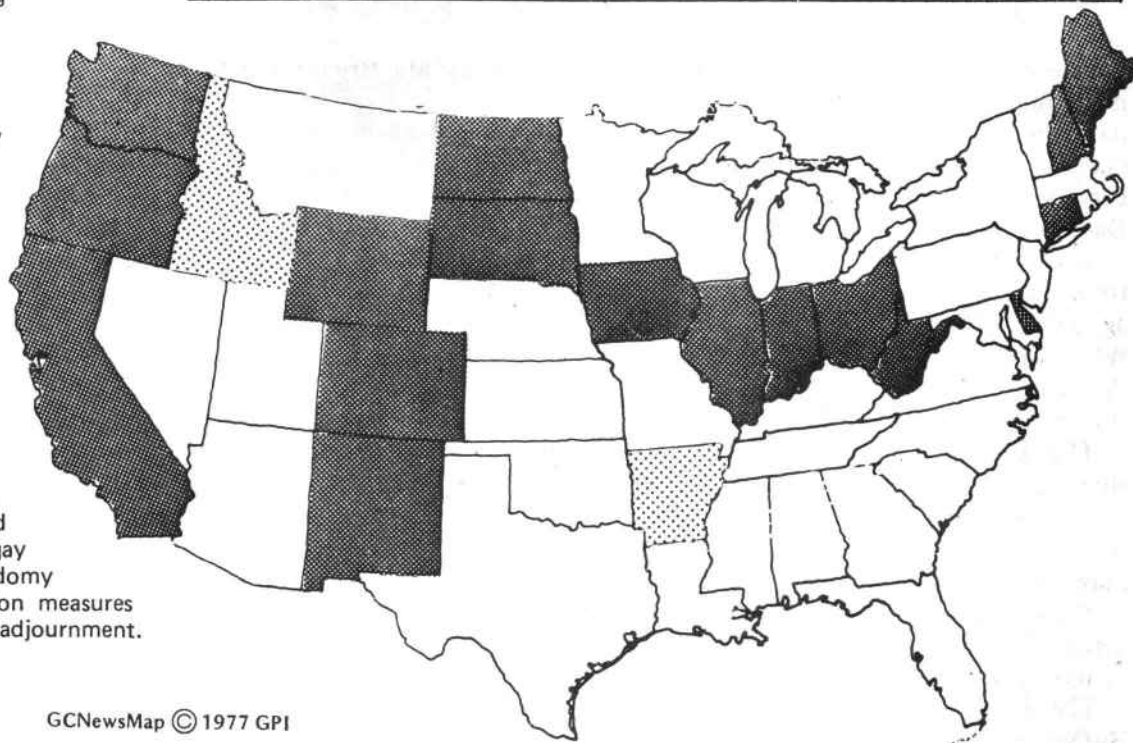
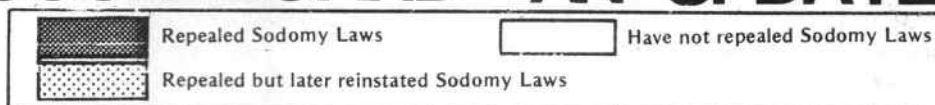
The finale of the show was a very moving community sing of the song **United We Shall Stand** with everyone holding a lighted candle and standing.

Other gay businesses have conducted their own fund raising efforts separately. **The Club Bath—Milwaukee** has sent in about \$200 during the month. On Sunday May 29th the **Circus** held a pie throwing contest raising \$250 which the bar matched for a \$500 total.

LEGISLATIVE SCOREBOARD - AN UPDATE

EVERYWHERE, U.S.A.- (GCNews)--- While most state legislatures are heading into the final days of the current session, gay rights bills of various degrees and variety are still pending in eight states: CALIFORNIA, ILLINOIS, MAINE, MASSACHUSETTS, MINNESOTA, NEW YORK, OREGON, and WASHINGTON. In three of these states, Mass, Minn. and N.Y., rights bills are pending along with legislation that would pertain to legalizing sex between consenting adults or the repeal of sodomy laws to some degree.

The WISCONSIN legislature was also expected to see some new gay rights and sodomy law revision measures before adjournment.



GCNewsMap © 1977 GPI

A recapitulation of the legislative picture prepared by Roger Durand

There are two basic areas of concern for gay people relative to legislation: The passage of consensual sex laws and the passage of civil rights laws. Nineteen states have passed consensual sex laws. Two states have rescinded them (Arkansas and Idaho) but the trend to repeal them continues with Wyoming being the latest. In addition to Illinois, who led the way in 1961, California, Colorado, Connecticut, Delaware, Hawaii, Indiana, Iowa, Maine, New Hampshire, New Mexico, North Dakota, Ohio, South Dakota, Washington, West Virginia, and of course, Wyoming have repealed their sodomy laws.

Although 38 local municipalities (including Madison, WI) have adopted appropriate legislation prohibiting discrimination on the basis of sexual orientation, not a single state has moved in the area of civil rights

for gays.

1977 has seen some crashing blows in the legislative chambers around the country when it comes to gay rights and sodomy repeal. Here is a brief look at the legislative picture:

Arizona—Has an anti-gay bill now before the state legislature. The bill part of a criminal code revision, would make "homosexual conduct" a misdemeanor with a prison term of one year and a \$10,000 fine. The proposal makes all sex acts between consenting adults of the opposite sex legal but makes homosexual acts a crime. **Colorado & Missouri** have similar laws pending.

California—By a margin of 48 to 16, the Assembly voted to outlaw marriages between homosexuals. Without a vote to spare, the same house approved legislation allowing transsexuals to be issued brand new birth certificates to reflect their gender change.

Connecticut—Gay rights fell in the

house by a 84-62 vote.

Maine—A gay civil rights bill has been introduced and public hearings held. The action is still pending.

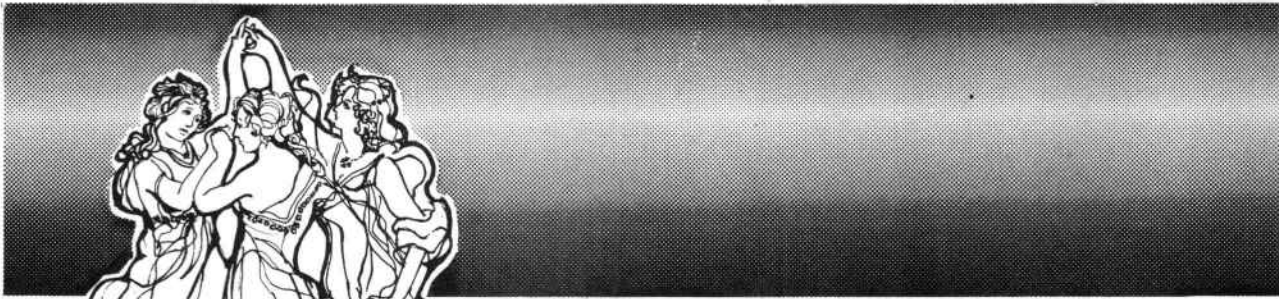
Maryland—Sodomy repeal after passing the state Senate on a 31 to 11 vote was bottled up in the Judiciary Committee of the House and is dead for this session. Civil Rights protection bills suffered the same fate.

Minnesota—Civil Rights legislation passed the state Senate 14-3, but died in the House surrounded by Anita Bryant type hatred.

Texas—Has a bill pending that would ban homosexual organizations from state-supported universities. The bill is in committee.

Arkansas—In the biggest setback Gov. David Pryor signed a bill reinstating sodomy laws approved 66-2 in the House and 25-0 in the Senate. They become the second state to reinstate penalties for sodomy.

Idaho, which repealed its laws in
(turn to page 46)



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FEEDBACK

Dear GPU NEWS,

The Lesbian Defense Fund is appealing for financial support in the case of a lesbian mother who is being sued for custody of her 6 year old daughter. National support is particularly important. The LDF cannot publicize the case locally or use specific names at all because such publicity has in other cases been used against the mother as evidence that she "subjected the child to harmful trauma." The mother and child involved are part of an 11-person (including 3 children) living-working collective in rural Vermont. Besides sharing resources and child-care, they are working on an alternative healing center and are working with other women on a rape hotline and on an emergency shelter for battered women and their children. All of these things are being brought into the court case, and the mother involved must hire both psychiatrists and lawyers to defend her living and working situation. LDF, which is both non-profit and tax-exempt, can be contacted at PO Box 4, Essex Junction, Vermont 05452.

Gail Gordon
Essex Junction

Dear GPU NEWS,

I enjoy your **Here & There** section. It's newsy and very good reading. I'm glad to note that you're finally beginning pictures. It was the one thing missing.

Bill Fendley
Batavia, NY

Dear Editors:

This letter is in regard to the review you did of Casse Culver's album **Three Gypsies** in your April issue. As distributors for this album we thought the review was an excellent one. However, we do take exception to the lay-out of the page on which the review appeared.

Although we realize that the GPU NEWS is a magazine for all gay people, women and men, we feel that

the lay-out was irresponsible and apolitical. The review describes a joyous celebration of lesbianism, but the photos of the nude men which appear on the same page bear (pardon the pun) absolutely no relevance to the review or to anything else thereabouts. They seemed to have been stuck there to fill up space, with no thought as to what that meant.

Advertisements are often placed strictly on the basis of available space around copy, but photographs are usually used in conjunction with copy to enhance a story, identify authors or people that an article discusses, or in the context of an art or photography section. These photos serve none of those functions.

Artistically we find this poor conceptualizing and politically we find it insulting. As lesbian feminists the connections between our culture/art and our politics are inseparable. To

whoever was responsible for this layout they apparently are not.

To have reviews of women's music appear in any context which does not respect these connections of art and politics is to undermine the very nature of our work. We sincerely hope that you will honor these ties in the future.

Sandy Ramsey
for the Olivia Collective

Dear Editor:

That monstrous abortion of hatred and deceit, Anita Bryant, has been invited to Chicago by another homophobe—a city council member that gays in that city should get on. Let's hope she comes to the Windy City during Gay Pride Week. I can't think of a better time for her to be shown up for what she is or anything that would make the 8th annual parade a larger success.

Name withheld

Join the People of NGTF



Photo Bill Brand

Meryl C. Friedman

HOME: Brooklyn, New York

PROFESSION: Teacher and gay activist

OTHER INTERESTS: Collecting rare books, walks in the country, traveling, public speaking

MOST RECENT ACHIEVEMENT: Successfully lobbied to get New York State and New York City teachers' unions to pass gay rights resolutions

PROFILE: Dynamic and responsive both as a junior high teacher and a gay rights speaker, her wit and warmth

encourage gays and non-gays alike to free up their thinking on issues that relate to lesbians and gay men.

QUOTE: "If all the gays in this country would come out, there would be nothing left to be afraid of. It is only our fear that keeps us oppressed."

MEMBER: The National Gay Task Force

REASON: "Because the gay movement had already begun, my coming out was made easier and much more joyous than it might have been. With the help of organizations like NGTF, "gay liberation" is exactly that: gay people free to be who and what they are."

NGTF National Gay Task Force, Rm. 506, 80 Fifth Ave.,
New York, N.Y. 10011, Tel.: (212) 741-1010

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EDITORIAL

With the present issue of GPU NEWS we have completed all of the changes in format and plans for enlargement which were projected by the editorial board in June of 1976. This is a fitting time for completion of these improvements; since, with this issue, GPU NEWS also commemorates its first birthday as a nonprofit corporation, and looks ahead to the beginning of its seventh year of continuous publication. It is appropriate to expend a few words about the changes, the policies by which these were implemented, and the prospects for the future.

The glossy cover which hallmarks the new format is one of the costliest changes effected. It has been partially necessary by the continuing increase of sales in bookstores and other retail outlets throughout the United States and Europe. Through its first three years of existence GPU NEWS experienced its major sales market through subscriptions and over-the-counter sales in the Milwaukee gay community, with retail sales outside this community constituting only a small percent of further sales. At the present time the local gay community accounts for about 20% of retail sales, while subscription and retail sales constitute about 40% each. Sales in Milwaukee have in fact increased over the past several years by about 60% as well. This apparent paradox is explained by the fact that subscriptions and out-of-state sales have risen many times over, and continue to rise. The message of gay liberation is reaching areas more and more widespread. The glossy cover represents in effect a packaging improvement which is virtually a necessity in reaching more persons everywhere. It is not just a cosmetic change, because half the job of getting the message of gay liberation across is that of attracting new readers, in the hope that, in examining the publication for the first time, they will find in subsequent issues a source of continued reflec-

tion and awareness.

Consistent with past policies, additional costs in preparing and printing GPU NEWS have been divided equally between readers and advertisers. This policy differs from that of many national publications (gay and nongay), many of whom even sell their publications below cost, passing on deficits and all cost increases to advertisers in the form of escalating rates. There is nothing wrong with this policy either—it provides low-cost information to great numbers of people and passes the costs on to large businesses whose profit markups enable them to absorb the higher costs.

Not all businesses are so large, however, nor do all businesses have a sufficient profit margin to enable them to obtain public access through continually increasing rates. Many gay businesses are in this later category—owning a local gay bar, bath, or other gay business simply doesn't provide one with a lifetime ticket to the millionaire's club (contrary to common opinion). These businesses generally require advertising outlets consistent with more limited markets and operating budgets. We wish to reach a large market, and that costs more than we can raise from local advertisers. Since large companies are not yet using the gay press (and even if they were we have a loyalty to our small gay businesses) we must split the costs between our subscribers and our advertisers.

The reader will also notice other changes in GPU NEWS. The table of contents is now necessary because we have more material than can be scanned with a simple glance. The ISSN number is a code assigned by the Library of Congress (see front cover), and considerably facilitates information storage and retrieval, as well as library indexing.

As in the past, feedback from our readers is earnestly requested. Virtually all of the changes in GPU NEWS throughout the past six years

have arisen out of readers' suggestions. We hope to make more room for feedback in future issues, so keep the letters coming. We do require that letters to the editor be signed with a return address, but this information can be deleted from any letter reprinted at the request of the writer.

Finally, as a means of extending our thanks to the many readers who have been our constant supporters, we shall accept renewals for existing subscribers at the old rates through the end of September of this year. The computer label on the mailing envelope should indicate your expiration month and year. If your subscription expires after September, you may still take advantage of the old rates by extending your subscription before September. Just write the word extension on a slip of paper and send us your payment for \$6 for one additional year past your subscription expiration date or \$11 for two additional years. (\$1 additional per year for subscribers outside of the U.S.)

The growth of GPU NEWS is a solid testimonial to the viability and strength of the gay community everywhere. The staff members and volunteers who continue to offer generously of their time deserve continued thanks. So do the loyal advertisers. Last, but not least, the thousands of readers and supporters are a major part of the celebration of gay liberation throughout these pages.

GPU NEWS
276-0612

GPU PHONE
271-5273

SEX IN PUBLIC PLACES ???

LEE GOODMAN

According to a recent nationwide study of the sex life of unmarried girls (15 to 19 years of age), the pill and working mothers are apparently setting sexually active teenagers free. The study was funded by the National Institute of Child Health and Human Development and by the Ford Foundation. It was conducted by Dr. Melvin Zelnik and Dr. John Kantner of Johns Hopkins University, and published in *Family Planning Perspectives*, a Planned Parenthood journal.

From the 1940s to the 1960s motorcars were known as bedrooms on wheels among the younger set. Working mothers have meant large numbers of homes unoccupied during the day, and have apparently contributed to both the increase of sexual experience and the change of location among teens. Thirty-five percent of the sample had sexual experience before age 19 (up from 27% in 1971). Some 21% had their first sexual experience (heterosexual) in their home, another 11.6% in the home of a friend or relative; almost 12% had their first experience in a hotel or motel; and only 6% had their most recent sexual experience in a car (9.5% had their first experience there).

Of course homes may be preferred over autos, lovers lanes, or bushes for a wide variety of reasons: a bedroom, hi-fi, and the price is right (cheaper than a hotel, and potentially much cheaper than in public places!). Those are mostly reasons in prudence (low cost, safety), but I suspect that the underlying trend is also an indication of a value perspective—more of that later.



Door to Men's Room, Juneau Park, Milwaukee, Wisconsin.

In many respects teenage heterosexual provides close parallels to its gay counterpart—more sex by more people with more partners more often. Increased activity does not appear to be accompanied by a proportionate increase in knowledge or responsibility. Knowledge of pregnancy risks remains poor overall (as in 1971), and venereal disease is often the uninvited third partner to many a tryst. Whoever said that ignorance is bliss could not have had sexuality in mind, whether gay or nongay. As in the gay scene also, there are modest improvements being forged. More

girls (about twice as many) are using intra-uterine devices for birth control, and one may also suspect that the increase of VD clinics within the gay community is making at least a small dent in a very large problem.

In only one respect is the analogy wanting. While sex in public among teenagers seems to be decreasing rapidly, no such decrease has at least been documented among gays. Baths are more common than a decade ago, hotel and motel managers more sympathetic, and surely the increase in working mothers applies as much to gays as nongays. But in cities from coast to coast selected parks are still rife with gay activities, and motor cruising still remains in many areas the sport of kings (or queens).

I want to argue briefly that gay sex in public places is irresponsible, immoral, and plain stupid. Following a brief look at some arguments often used to support this claim, I also want to present a few new ones (or at least less frequently offered arguments). First some semantics. By 'public places' I don't intend baths, hotels or such. I do intend motorcars, parks, lavatories, etc. There may be reasonable disagreement over where to draw the line between public and private, but the locus of the distinction is fairly obvious. By 'sex' I don't mean holding hands, cruising, looking for a sexual partner, or advertising. (If you don't know what I do mean, then how come your mommy lets you read this magazine?)

The usual arguments against public sex are arguments in prudence—the dangers from police entrapment

are considerable, and the risk carries high penalties. Even where the police are relatively inactive, the risk remains. The risk has always been there, however, and so has gay sex in public; so the argument in prudence doesn't seem to cut too sharply. Such arguments in fact never do, since they're always hypothetical: if you're willing to take the risk, and the values for you are high, then the decision to take such a risk is apparently a logical one. Two arguments can be offered to support the claim that the high risks are offset by the prospective gains. The first emphasizes the thrill aspects of the situation, and sometimes adds anonymity as a side-offering. Thrills are ultimately subjective elements (one person's thrill is tedium for another) so the thrill argument does what it purports to do: it shows that the risk is warranted where it is proportionate to expected gains in gratification.

Another supportive consideration seems to underlie the statistical evidence concerning those who are prone to public sex. Many of these

are, according to the surveys, either heterosexually married, tremendously closeted, or older persons (or all three). For various reasons, they have not been acculturated to gay milieus (bars, baths, gay organizations, etc.). Public sex provides a sort of self-anonymity, freedom from self-disclosure, reduced guilt, and minimum recognition—or so it is thought. Actually, of course, it provides none of these. The bush queen is guilty of simple self-deception, for only he believes himself unrecognized. The anonymity is pure myth, the freedom from disclosure short-term at best. So the best that can be said for the closeted gay who frequents a park for fear of being recognized in a bar is that he is ill-guided and genuinely misinformed on all counts.

The argument against public sex is, therefore, indecisive when based on prudence. The anonymity is a myth, but the thrills may be there; and, at least at the prudential level, *de gustibus non est disputandum*. There is, however, a good set of arguments against public sex which is de-

cisive and totally nonprudential: these are arguments in consistency and justice (or fair play, if justice sounds like too academic a term).

The argument in consistency is simple and direct. The main thrust of gay liberation is its insistence upon equal treatment for gays and non-gays before the bar of legal constraint and social valuation. 'Equal' here means just what it did to the authors of the Constitution: that (in this case) being gay counts as neither qualification nor disqualification for any person in either the legal or social domain—the same standards must cut across both. It should be fairly obvious from the statistics cited at the opening of this paper (concerning heterosexual activities) that public sex is not tending to count as a particularly viable option for nongays. Any port in a storm, as the saying goes; but when the sea is calm, some ports are clearly better than others. Consistency only requires that we assess our own activities by standards of conduct no less stringent than those by which nongays choose for themselves. The



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conclusion is that there is no argument in the repertory of gay liberation which would justify public sex; and here, as elsewhere, the absence of arguments for constitutes a sound case against.

Finally, the argument in justice. America (like many but not all western societies) is a sex-negative culture. The risk of public sex is not, as the earlier prudential argument might lead one to assume, just a personal risk of discovery or worse; for public reaction to public sex affects not just the persons involved—and the reactions are enormous qualitatively and quantitatively. In the public outcry which so often attends disclosures of public sex, the distinction between innocence and guilt has little place: we all suffer, individuals and organizations. If gay sex in public were not practiced anywhere, surely the Anita Bryants of this world would have had to invent it anyway; for it is a surefire means of forestalling legal change, braking the evolution of social attitudes, and stultifying the growth and progress of gay organizations generally.

It is of no avail arguing that these effects should not take place, and that they occur because we live in a sex-negative environment. Such an argument simply confuses what ought to be the case with what is the case. There may come a day (though I doubt it) when sex is treated like soccer, and public fields are offered and maintained with public funds, but that day is not upon us; and there is not the slightest reason to believe that public sex today will be instrumental in bringing it about (in fact, there is every reason to believe the opposite).

The conclusion of all of this is straightforward. Those who engage regularly (or even occasionally) in public sex are inflicting a tremendous injustice upon gay persons everywhere. Considerations of thrill seeking and 'doing one's own thing' are irrelevant and immaterial, for justice is not bought for a price; and the risk imposed upon others is so inflicted with total disregard of their needs and feelings. The argument cannot be written off as the mad ramblings of a conservative, nor it it

an argument for closetedness or fear. It comes down to the claim that the rightful and proper expression of one's own wants and propensities must always be measured against the rights and integrity of others. A final corollary deserves mention. A great deal of time, energy, and non-renewable resources have been expended by gay organizations in the assistance and often defense of those suffering the consequences of a choice of public sex. Compassion is a useful virtue; but I wonder whether it is not being rather foolishly dispensed and expended, in this case upon that segment of the gay population which by its actions expresses a notable contempt for the message and needs of gay liberation.

The above arguments will not be received favorably by many segments of the gay community, nor should they be taken as the editorial expression of GPU NEWS. They are arguments, however; and they cannot be discounted by emotional appeals or rhetoric. Whether sound or unsound, they stand only before the court of rational assessment.

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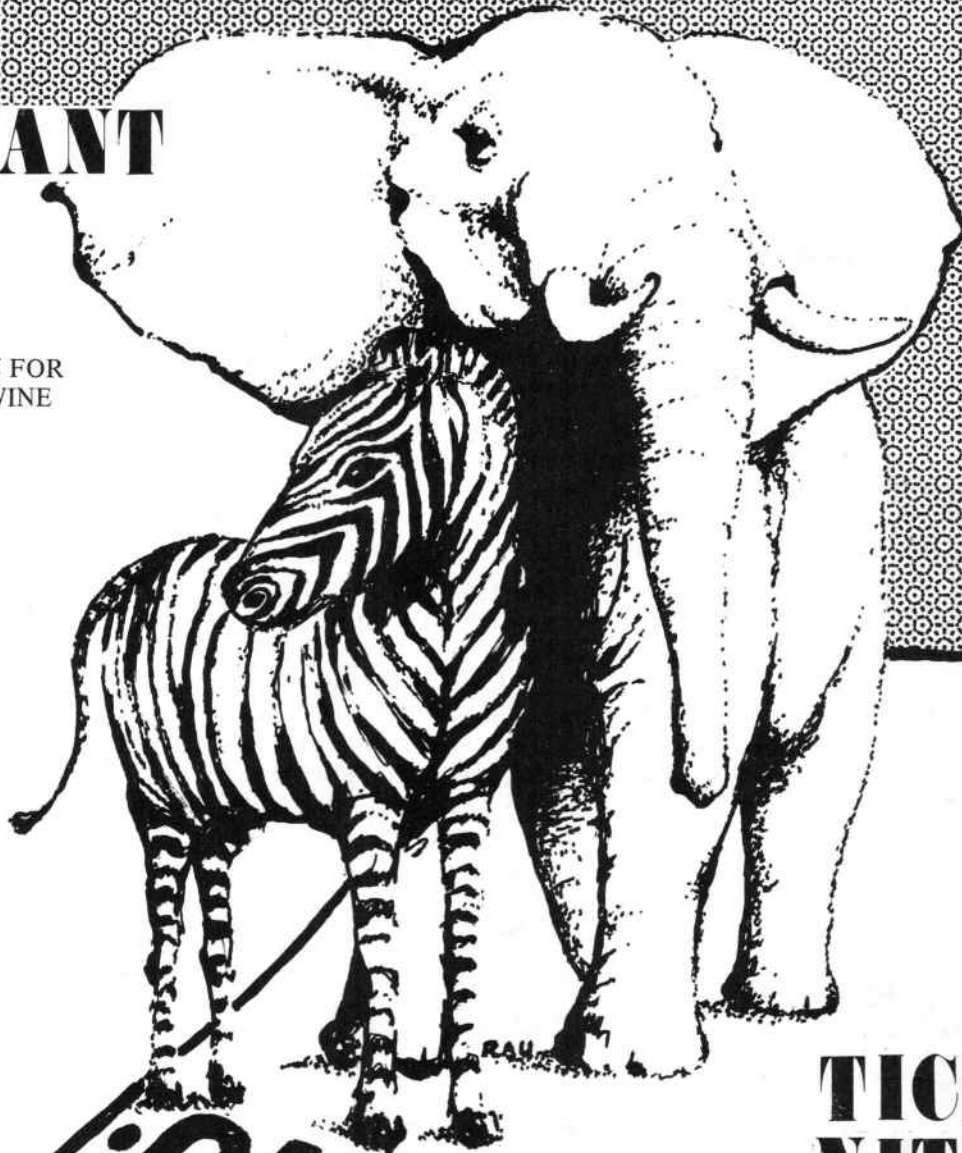
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The Myths of History

by Lee C. Rice, Ph. D.

Academic philosophers ever since the time of Parmenides have believed that the world is a unity. . . The most fundamental of my intellectual beliefs is that this is rubbish.

—Bertrand Russell

It is the business of the future to be dangerous.

—Alfred North Whitehead

MAN: a biodegradable but non-recyclable animal blessed with opposable thumbs capable of grasping at straws.

—Bernard Rosenberg

In this essay I want to discuss some general ideological attitudes towards human history, and then make some specific applications to the movement of gay liberation. I'm going to make the points in as staccato and incisive a fashion as possible, since there is an advantage in seeing a general position in its most schematic and unqualified form. Like any generalization, most of what I say will be literally false without some sort of qualification; but qualifications and analytical niceties tend to have an obfuscating effect unless the position which they qualify is first grasped clearly. Accordingly, I apologize in advance for the oversimplifications.

There is in philosophy a time-honored and somewhat threadbare series of reflections around what has come to be called the "problem of evil." Briefly put, the problem comes down to this: If there exists a god who is all-good, how come his (her?) creation is such a mess? Two popular answers to this question are radically wrongheaded, but they do surface now and again only to be refuted once more; so I mention them here only as an exercise for the reader.

The first can be called the "no responsibility" view, and goes something like this. "God made the world, and created free men (and presumably women too). It isn't his fault if homo sapiens makes a mess of an otherwise divine creation." The problem with this answer is that many of the evils and ills with which we are afflicted, individually and collectively, are the product of natural (and often quite unforeseeable) disasters or setbacks—hardly imputable to human messing about with an otherwise nice creation.

A second simple answer is that evil is in the world as a lesson to humankind: we suffer and become better for it en route. Little consolation here for the cancer victim, or the townspeople slaughtered by a mob of sadistic nazis. If God intends evil as a lesson to any of us, then on the face of it the lesson appears to be that any evil is more than he can handle. So much for the simple answers.

A third solution is both more subtle and more appealing. It comes down to the position that what appears as evil to us can be viewed, within a larger perspective, as a necessary part of human and/or cosmic progress. Evil here is a necessary step on the high road to a greater good. This rather ingenious solution places evil within a balance-sheet perspective: debits incurred at one point may be offset by credits at another. This supposes, of course, that one is dealing with a unified universe, society, or whatever else is the subject under discussion—there being little point in talking about your loss as my gain unless there is a unified account ledger somewhere.

The best answer to the unification picture of the cosmos is probably that given by Lord Russell above: it is the purest of rubbish. There is not the smallest shred of evidence to support the claim that present (or past) ills contribute to or are offset by future (or present) gains. Human society is the mirror image of the universe in this respect. Evils and social injustices which we suffer individually or as a group can not be justified by the appeal to a by-and-by, whether it be some utopian future or some other-worldly communication with whatever gods there be. Injustice and ill once suffered remain injustice and ill. If they are transient and followed by more pleasant times, so much the better; but they remain past injustices for all of that.

If the third solution is wrongheaded (and I firmly concur with Russell that it is), then its fundamental error lies in the assumption that change is progress, and that what comes later will either be better or (if not better) will lead to something which is better. History is replete with setbacks, progress followed by retrogression; and, even where retrogression is again followed by progress, there is seldom reason or evidence for saying that the one causes the other to occur. It would be like saying that cancer causes health because a person cured of cancer subsequently enjoys health.

Hegel, the nineteenth-century father of idealism, was one of the great proponents of the myth of prog-

ress in human history. A slightly scaled-down version of the myth is to be found in Freud, the father of psychoanalysis. Freud adopted what has been called (charitably) a developmental view of human sexuality. The human male goes through a series of **stages** in his sexual development: first auto-sexuality (masturbation), then homosexuality, and finally heterosexuality. So heterosexuality for Freud is the most "mature" sexual development. Homosexuality, though not a disease, is an analogue of stunted growth in the area of sexual development. Even supposing that Freud's three-stage theory were descriptively correct (which incidentally it isn't), more would be required for the truth of Freud's general claim; for all that the three-stage theory claims is that heterosexuality comes **later**. What comes later is more **mature** only if change is always progressive. So here we have another example of the myth of progress, this time on a slightly more anthropological and less cosmic plain than that of Hegel—but a myth for the same reasons.

Few liberated gays will be troubled by the above claims. Most of us have not read Hegel (and are probably all the better for that), and we also know from the literature of gay liberation that Freud's meanderings were both anti-gay and anti-feminist. For Freud, as the saying goes, gays are stunted straights, and women are castrated males. So I next wish to unearth the myth of progress in quarters slightly closer to home, with a view to inducing a bit of discomfort.

The legal, political, and social programs of gay liberation have made considerable strides over the past decade, both in the United States and abroad. For some that would constitute an understatement, and for others an overstatement; but it is incontrovertible that progress of sorts there has been—and more is in the offing if we are to believe the prophetic utterances of those who baptize 1977 as "the year of the gay." Concomitant with these changes in society another interesting thing has happened: gay liberation as an organized and active reform movement has decreased in its appeal to gays in many quarters. It is easier to come out of the closet without movement support in many segments of society, and attitudes throughout society are becoming more liberal. Progress is in the cards, so why not simply wait for better times to come, assured in the conviction that many (though perhaps not all) of the hard battles have been won? One west-coast newspaper magnate (I name no names) even suggests that the gay-lib movement may be inhibiting progress at points, since a gradual and pacific progress is more certain than a violent and provocative one. While I am loath to shed darkness upon all of this sweetness and light, I am afraid that the appeal to inevitability, progress, and sweet gentle reason is as much a bastard child of the myth of progress as was Freud's own theory.


In calling the theory of change-as-progress a myth I am attempting to signal an important quality which

myths have. They are all-pervasive, difficult to unearth, subtle in their effects upon our factual assessments—omnipresent in their effects, but peripheral in their presence to consciousness. And I suspect that the big problem with the myth of progress is not its palpable falsity (human society has lived in and through falsity and error since the beginning of time), but rather the fact that it is a most dangerous myth. "Behold the progress which has been visited upon us, the degrees of freedom and justice which the future holds. Is it not the part of the wise to let nature and society take their course, moving irrevocably toward a better tomorrow, than to struggle to secure for the present what is destined for the future in any case?"

The best answer is still in the style of Lord Russell. The counsel is vain, the prediction at least doubtful, and the result is that of false security nurtured by blind daydreaming. The future of which gay liberation speaks, and it is the only future there is, will be the product of human efforts (or the lack thereof), and not the result of cosmic progress or divine blueprints. If that future is to be a better one for gays, it will be so because of our efforts now. If the future were to be **inevitably** better, it would be so only because our present efforts were inevitable and effectual; and they are neither one nor the other (as anyone working within the movement can readily attest).

Two examples more concrete still: Anita Bryant's present anti-gay crusade, and the back-stepping on gay rights issues recently in evidence within the Swedish government (both reported in earlier issues of GPU NEWS). To view these events as minor setbacks within the general sweep of human enlightenment and liberation is to be drugged by the myth of history. If Ms Bryant's particular version of bible-belt nazism is to be defused, this will occur only by dint of effort and struggle presently engaged by gay persons, not by the 'sweep of history' or other quaint aphorisms counseling acquiescence in the face of failure. The same is true of Sweden; for, as Swedish gays are now only beginning to learn, progress not consolidated with vigilance is progress just as quickly lost in the sweep of things.

The myth of progress boils down to the prayer that, even if we remain passive in the face of adversity, things are bound to get better—either because other people will make them better, or because "beterness" is built into the fabric of human social evolution. Once stated, it is a silly claim, contradicted by history at every turn. Why then is it so pervasive, not just among gays today, but among other communities of that animal which prides itself in being the most noble occupant of the planet? Why is it taking homo sapiens so long to learn the lesson learned by the wolf pack: that if we don't hang together, we'll surely all hang separately? Humankind in truth remains a primitive lot.



Under The Rainbow

GROWING
UP GAY

Arnie Kantrowitz

Under the Rainbow, Growing up Gay by Arnie Kantrowitz, William Morrow and Company, New York, 1977, 255 pp., with photos, \$8.95.

Reviewed by
Eldon E. Murray

William Morrow and Company appropriately selected June 28 (the anniversary of the Stonewall riots) as the publication date for Arnie Kantrowitz's new autobiography, *Under the Rainbow, Growing Up Gay*. It is custom not to review a book before its publication date, but Arnie tells me that the book should be in the book stores by June 1 and has graciously given permission for this review to appear in the June issue of GPU NEWS.

Before I begin my review I want my readers to know that I have known Mr. Kantrowitz for a long time and that he has written material for GPU NEWS in the past. I also want my readers to know that although I have eagerly awaited this book for a long time, I would not stoop to unwarranted praise for a friend. In spite of the fact that I am an unabashed fan of Arnie's way with words—and you must be, too, if you have read his articles in the *Advocate* and GPU NEWS—being objective about this book is really very easy, because Arnie, himself, is so objective about his life.

Arnie's objectivity about himself is amazing. Obviously he has done much honest personal soul searching. That, in itself, takes courage, a courage that most people do not have. To put it all on paper—the good and the bad, the bitter and the sweet—for everyone to read and examine takes more than courage. It takes real guts. To put oneself under the magnifying glass, where all the warts and blemishes show, takes a deep conviction that something of value can be found by the reader. That's where Arnie is coming from and that's not just beautiful, it's breathtaking.

Picture if you will, the "nice Jewish boy" who is obviously different from the other boys. His family, in his words, "was a Freudian classic. Both my parents were difficult to love." But this withdrawn father and overbearing mother both knew that little Arnie, the daydreamer, was doing everything wrong. They were worried. Arnie talked with his

hands, swayed his hips, laughed at a high pitch, and came home with report cards loaded with A's. Worst of all, he had fantasies in which he saw himself as Merle Oberon, dying in Olivier's arms. He "ached like Judy Garland."

Cowboy and baseball outfits didn't work. Neither did hormone shots, nor boxing lessons and summer camp was a disaster. When, at about thirteen, Mama caught him wrestling sexually with a neighbor boy she hauled him off to see a doctor, who pronounced him normal saying, "All boys do that." Both Mama and Arnie were relieved and both believed him.

At fifteen his mother divorced and remarried a man who made his living from the numbers racket. Arnie's new step-father had money, but he wasn't much better than his father when it came to understanding him.

Through high school, he dated girls and dutifully tried to be straight, but he masturbated to images of jockstraps and virile men. College at local Rutgers-Newark was worse. Everybody was experimenting with sex. Arnie tried to have sex with a couple of girls without success. Finally, he admitted to himself that he was homosexual. Then he told his best friend, who admitted the same thing about himself.

Arnie graduated from Rutgers-Newark at twenty and commuted daily to New York looking for work. He had his first sex with a man he met in the men's room at the Port Authority terminal. He soon found himself cruising that men's room daily. After he moved into his own apartment in Newark he soon located the cruising spots in Newark. Here he learned the art of the casual pick-up, with sex in parked cars, beaches at parks, or cheap hotels with people who never told their real name. Of course he was robbed several times and once even paid off a couple of cops who caught him in a compromising position with another man in a parked car.

After getting his master's degree

he took a job teaching in Courtland, New York, where he once again tried to go straight. He became so depressed he cut his wrists in a suicide attempt. Somehow he got through the semester and went back to Newark to stay with his father and to be near his newly acquired analyst, who turned out to be gay.

Even after he moved to Bleeker Street, in the village, he tried to overcome his gayness, but found himself writing his own phone number on men's room walls. Once again he tried unsuccessfully to have sex with a woman. Depressed, he tried suicide again, this time with sleeping pills. He wound up at the psychiatric ward at Bellevue.

1969 came and went. Although he lived just a few blocks from Christopher Street, where the Stonewall riots took place, in the summer, he hardly knew they had happened. He continued to pretend to be straight, to see his analysis and to go to group therapy, but he also continued an active, impersonal sex life with men from the Village street.

A junkie tried to blackmail him and gathering strength from his therapy group, he confronted him and stood his ground. He felt good about that.

The next day he read an ad in the **Village Voice** announcing a meeting of the **Gay Activists Alliance**, and decided to go. It was a decision that changed his life. Suddenly, he found himself among self-accepting gays who were saying out loud—"I'm gay and I'm proud." He found himself passing out leaflets and gathering signatures on petitions on the same streets he had cruised so furtively only recently.

He also found friends; good gay people who had their heads together and who were daring to fight for their rights. At last, Arnie, the so-called misfit, found others who had gone through some of the same things he had. Freed of the guilt trip, Arnie blossomed.

He became vice-president of GAA and moved into a gay commune. Finally, he even came out at the

college where he taught. The passage describing this is a very moving one. He says, "For the first time in my life, I felt sure of who I was. I was still an English teacher at school, but I became a gay English teacher. . . . Before all of my identities, in whatever situations I found myself, I was a homosexual first, and anything else second."

When Arnie decided to come out of the closet, he told his friends and relatives about his gayness and received mixed reactions. His mother's reaction was the most unexpected. "If that's what makes you happy," she said. "But you wasted all that money being psychoanalyzed for nothing."

Most of his friends accepted it calmly, but a few rejected him completely. He sums up his feelings by saying, "But I had no time for everyone else's pain. I worked on the premise that anyone who couldn't deal with the fact that I was gay never really knew me in the first

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place, liked only a part of me, and all of me was going to be up front from then on, ready or not." Now, how is that for a blueprint for how to come out of the closet?

Now, dear reader, you may think that from the digest I've given you here you do not need to read the book. You are wrong! While it may sound depressing, I assure you that it is not. Inspiring would be a better word. Arnie Kantrowitz tells his story with candor, humility, humor, and truth. You will laugh with Arnie and you will cry with Arnie and you will **relate** to Arnie. Most importantly, you will learn from Arnie.

Mr. Kantrowitz is one of the big voices in the gay liberation movement. I remember going out on team-speaking engagements for Gay Peoples Union in Milwaukee. We always had someone to speak on women's issues, someone to speak on civil rights issues and I usually spoke about the movement and GPU as an organization. Then, we would wind up with a man or a woman who spoke purely from a personal viewpoint. Our audiences suddenly woke up. Here was a real live person, someone they could relate to and feel for. Well, Arnie speaks from the personal point of view and that is what makes him so effective.

That is the real value of Arnie's book. Here is the real live person that people can relate to and feel for. That is because he speaks from the heart in plain language that everyone can understand. He tells us of his suffering and his joy. He becomes real to us. Then he tells us how he had to learn to live and cope in a hostile world, how he had to learn to live by his own rules.

Gay people can find inspiration in this journey from self pity to self pride. Nongay people will suddenly see just why gay people are so determined to continue the battle to take their rightful place in society.

Dear reader, I know that you will enjoy this book and I know that it

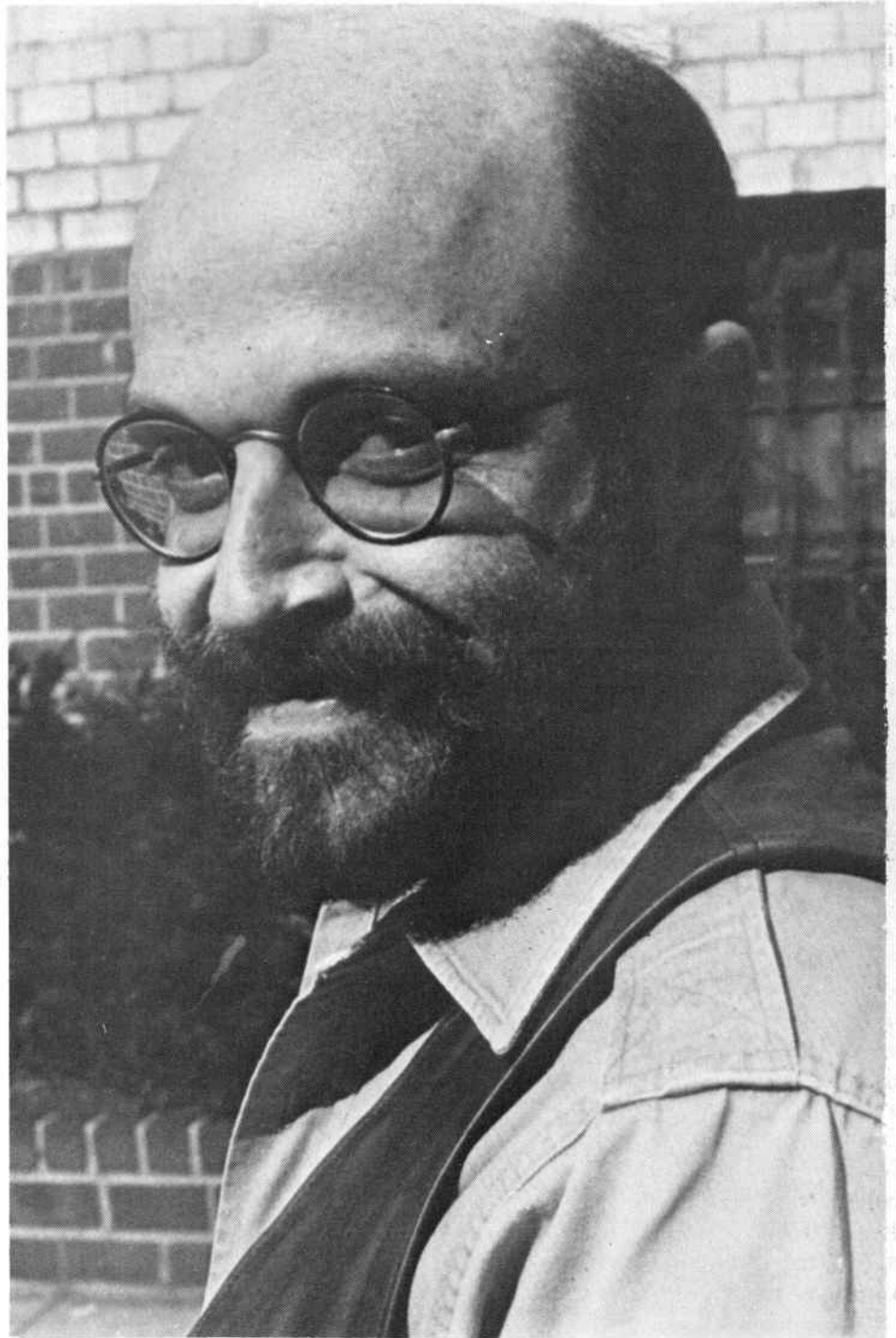


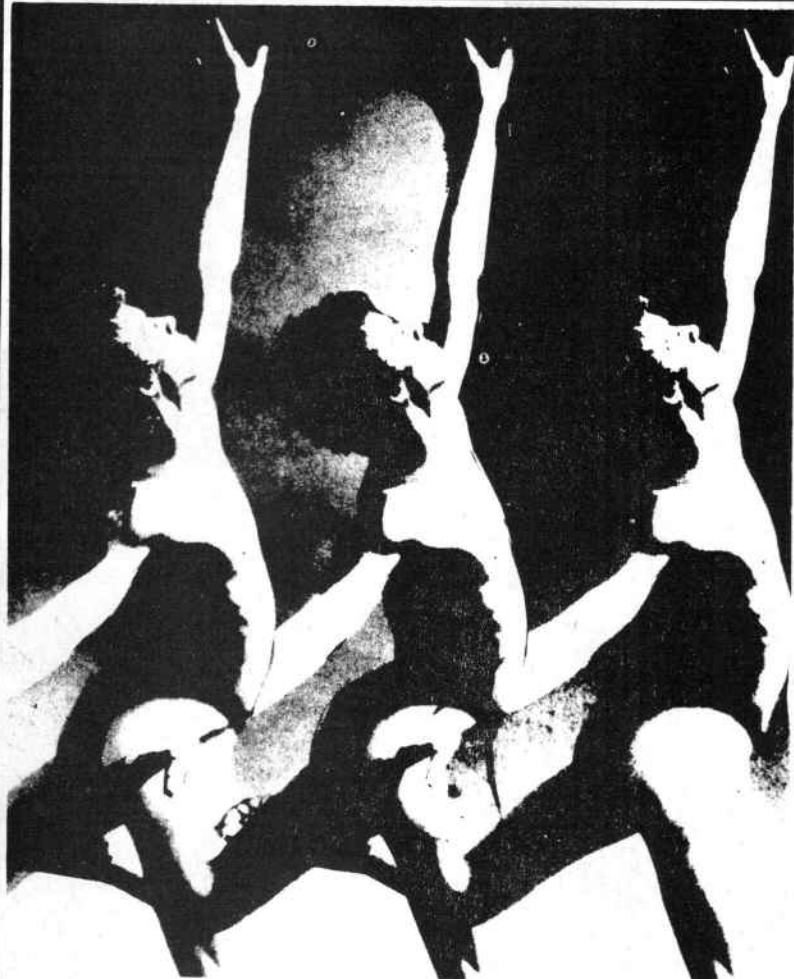
Photo by Jerome Schwartz

ARNIE KANTROWITZ

will make you feel good. Don't let anyone tell you that it is just another "How I came out" book because it is a lot more than that.

Somehow I think that Arnie is trying to tell us something with his choice of the title **Under the Rainbow**. Remember that rainbow that Judy Garland used to sing about all

the time? The one that bluebirds fly over to find that on the other side skies are blue and dreams come true? Well, if you can't fly over that rainbow, go under the damned thing, but find those blue skies and make those dreams come true and don't let a little thing like being gay stand in your way.



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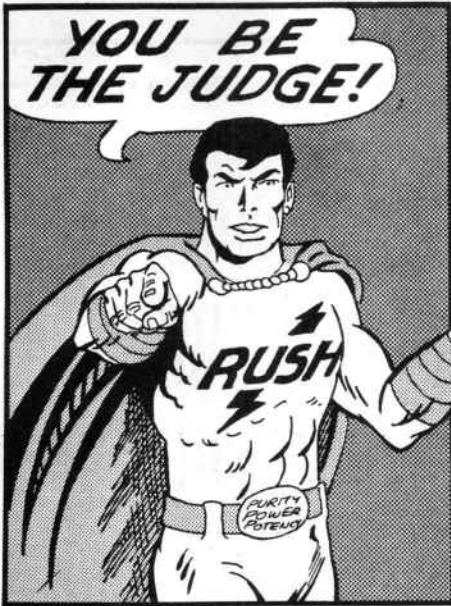
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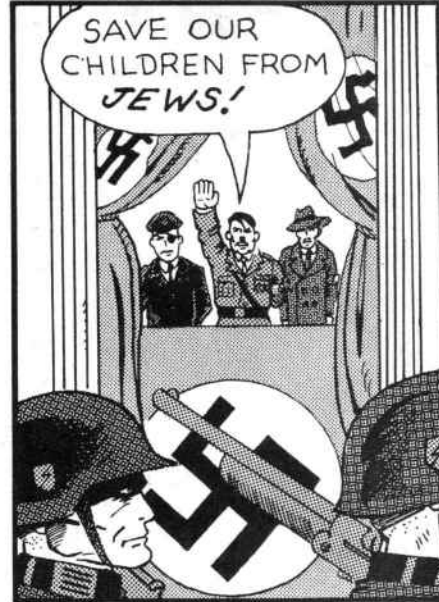
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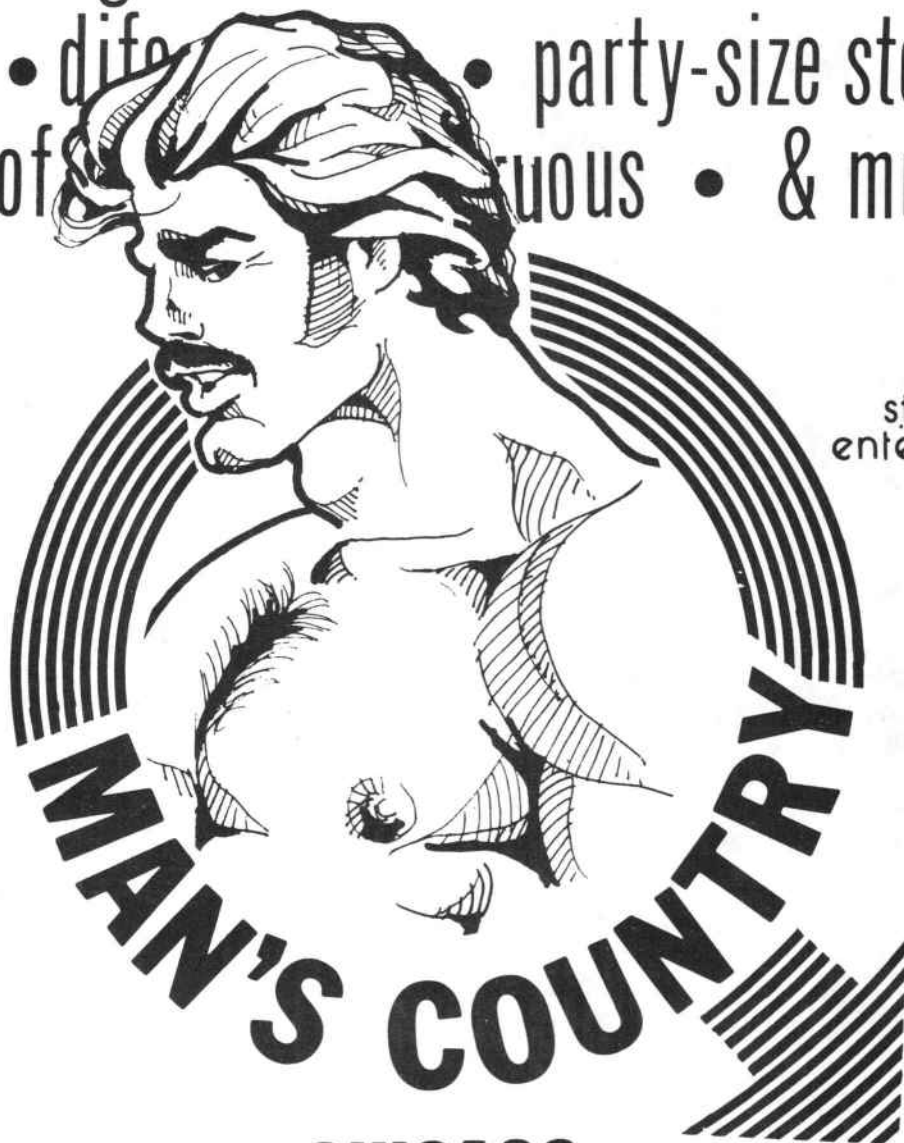
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REVIEW

Two of The Missing by Perry Deane Young, Avon Books, New York, 1976, 256 pp., paper, \$1.95.

Reviewed by Peter Pehrson

It turns out that war, with its unique ability to impress upon its participants the drama and brevity of life, is not always hell. Until the invention of the automobile it was often the only way young men could escape the somewhat dreary prospect of remaining the rest of their lives in the same area. It was certain to provide, if enlistment propaganda was to be believed, the giddy adventure of foreign lands and people, although the services neglected to mention that one was likely to become parted with one's life while doing so. Even the prospect of a good combat zone was enough to make some of the American and European upper-middle class toss aside their social calendars during the beginning of the First World War to take on life in the trenches with the ardency of a hobbyist expanding the collection. A great many discovered romance at the end of a gun, thus enriching scores of European stone cutters and monument makers. Until the sensibility of a single flower placed in a rifle barrel was conveyed by various Movements in the late Sixties, it was generally thought to be a "fine and noble thing to go to war," regardless of the capacity or result.

It was from this focus provided by the Sixties and the "foreign conflict" called Viet Nam that a great many Americans became embittered with their leaders, lost faith, and in general dismissed the entire system as rather lacking. Compared with the Second World War, ostensibly conducted as an exercise in the protection of democracy, there have been few accounts of the Viet Nam War either fictional or factual. There is no lack of good reasons for this. The

skeletons in the national closet are not all that appealing. And unheard of until *Two of The Missing* was a factual account through gay eyes and heart.

Not that Perry Deane Young defends dapalming and defoliation. What he brings to us is a very different understanding of the reasons anyone would voluntarily go to Viet Nam. Young went as a UPI wire-service reporter covering the various skirmishes and battles. There he found Dana Stone and Sean Flynn who were both acclaimed freelance war photographers and whom he befriended. Sean Flynn, son of film star Errol Flynn, was every part his father's son although he frequently despised his father's image. Dana Stone might best be characterized as "zany". Small, wiry and full of energy and practical jokes, he and Sean Flynn went exploring in the Cambodian jungle one day on bright red motor scooters and simply never returned.

The subtitle of this book is "A Reminiscence of Some Friends in the War." These are words which convey a Victorian sentiment, although there is certainly nothing of the Victorian sentimentality in Young's words. He is frankly haunted by the memory of his friends and this book is his attempt at working those thoughts out, of recording his friends' adventures, and his love for them. It is a fine attempt and it works.

Young is a reporter and much of the book is filled with the war's surroundings. Viet Nam appears to be a reporter's dream. There is no lack of danger and indeed, the atmosphere is summarized by Sean Flynn's phrase "groovin' on the danger." But these peaks of danger which equalled opium highs were always followed by long stretches of almost unbearable boredom. It was this mix of jeopardy and safety which the war's inhabitants cherished.

Buried at the end of the book un-

der the chapter heading "Questions We Never Asked" is Young's coming out. It is, next to the last chapter, the finest in the book. "They never knew. That is where any discussion of my homosexuality must begin in this context. For a complication of reasons, my friends in the war never asked and I never told them that I preferred sex with my own kind." What follows is a beautifully written account of a Marine Young met at the Danang Press Center during a Christmas party and with whom he made love in a bunker on a riverbank. The chapter is conspicuous by its placement. Perhaps it was a public relations move dictated by his publisher. Perhaps it was simply where he felt it belonged. In the middle of all that war and dying there was love, too. The only fault with this book is that there could be more of Young's feelings on being gay in Viet Nam. But this is, after all, about two of the missing and Young is a survivor.

After detailing the reported capture of Stone and Flynn by the Cambodian communists and the life of Stone's wife, Smiser, in Spain after her husband's disappearance, the author returns to Viet Nam. Like all homecomings this is no less bitter-sweet than any other. Young returns to his old apartment and tries to convince the two Viet Namese women who are the present occupants to let him in. Their response is a moving indictment of the American involvement in their country: "I thought it was my French they had not understood. So I repeated the request even more slowly than before. When I kept standing there, one of the women finally snalped at me, 'Yes. Yes. We understand you. But why?' She asked the question that endures: 'Why have you come here?'"

Mistakenly or not, one answer is that we came to defend them against their own country. And it was a place where one man found love of all kinds.

REVIEW

Dilemmas of Masculinity: A Study of College Youth by Mirra Komarovsky, W. W. Norton & Co., New York, 1976, \$9.95.

Reviewed by Lee C. Rice, Ph. D.

Recent years have seen a virtual avalanche of studies dealing with the evolving and changing roles of women. The distinctive feature of this book is its focus upon the tensions experienced by the male conscious of his living in a time when traditional sex roles are under fire. The author employs the case-study method (also utilized in her earlier study, *Blue-Collar Marriage*). For the social-science reader this method has its proper payoffs, since it avoids unwarranted generalization and unnecessary abstraction; while for the gay reader this same method will by necessity leave important questions unasked and unanswered—questions

about the nature of sex roles, aetiology of sex-associated traits, and causal relations among behavioral and attitudinal components of personality. The sample was taken by sending letters to students at an ivy-league college, sixty-two of whom (78% of the prospective sample) agreed to the questionnaire and interviews. The probable effect of the sampling technique and introductory letter would have been to bias the sample toward nongays, which is as it should be given the intent of the study. College students are, of course, the most overstudied and oversampled group in contemporary society; but, for those of us who see in their evolving attitudes the wave of future changes, the present study offers cause for optimism, guarded though it may be.

The respective chapters of the study are devoted to images of changing sex roles, intellectual as-

pects of relationships with women, sex in the life of college males (with a special chapter on the virgins), power and emotional relationships with women, self-disclosure and intimacy, male judgements on their parents, attitudes toward the future, and a closing chapter providing theoretical summaries. Comparisons of virgins with nonvirgins on the ACL and CPI profiles are also of general interest. The virgins are uniformly less self-confident, more self-abasing and defensive, less socialized, and fall well below the mean score of well-being for the sample as a whole. This, as the author intimates in several passages, more than qualifies virginity as a 'deviant' pattern. For some of us it may be a pleasure to see this abused term applied in more appropriate contexts for a change.

Komarovsky isolates six general sources of role strain: ambiguity of sexual roles, incongruity between personality and social role-expectations, socially structured insufficiency of resources for role fulfillment, low rewards for role conformity, role conflicts (time, energy, alternative roles), and overload of role obligations. The big question remains unasked and consequently unanswered—does the existence of these conflicts and tensions constitute an indictment of the entire function of roles in contemporary society, or is it just that the roles which we have are not sufficiently adaptive to new needs and new knowledge? Komarovsky's study provides ample material for reflecting upon that question, and the alternatives which it poses. Upon its ultimate resolution, I suspect, hangs the prospect of a fully liberated social order.



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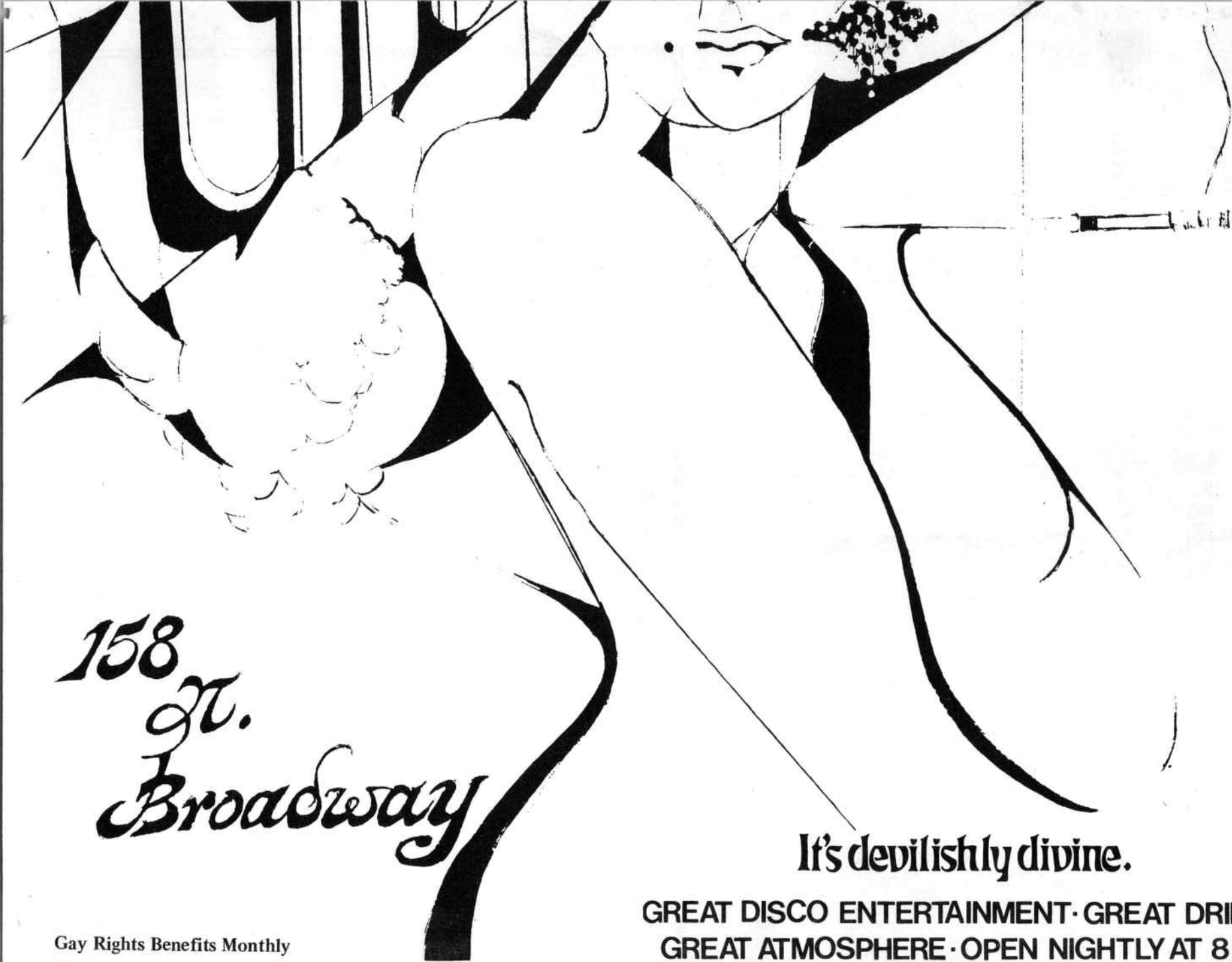
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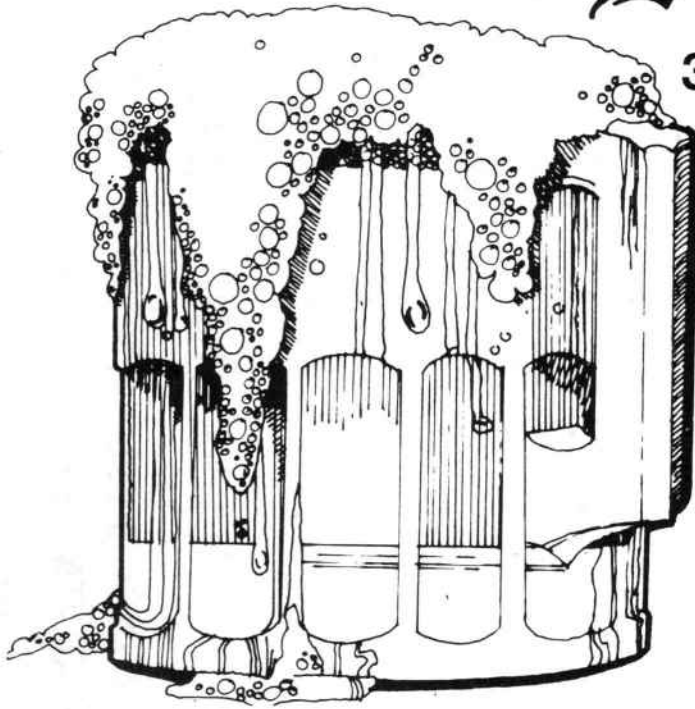
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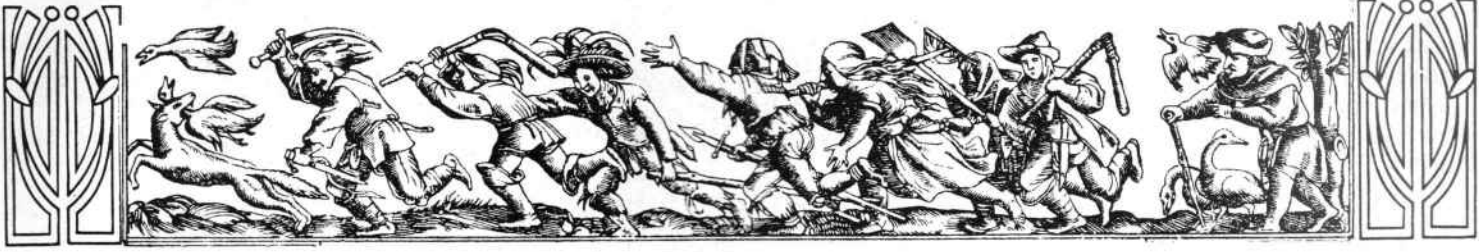
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A Mockery of Indiscretions

a short story by george hewitt

I was out to get drunk and chances permitting, to find sex, a risky combination of goals at best. He came on at the bar like a load of sledge hammers or a ton of beer barrels.

The pitch, to begin with, was all about India, a place he had never been, and the British army, in which he'd served, and the "sob sisters" who went there (for about three days, he said,) and then went home and beat their breasts in prosy articles about the sorry political and social conditions there among the poor Indians, which they put between the covers of books, imagining themselves "experts" on the Indian situation. For profit, of course!

He was a macho, an ex-British-army-Major-macho, still retaining a proper amount of the proper British pronunciation, and, I am sorry to say, under the circumstances, absolutely sexually charming. What had started him on the Indian tirade and the sob-sisters was my more than casual comments concerning the novels of E.M. Forster, a writer I was again into. I had especially commented on *A Passage to India*. I was trying in my then tipsy state to convey that that book was meaningful on many more levels than the merely political level, and that underlying it was a great and sensitive mind and artist in a homosexual bind, eventually untangled in his creations.

It wouldn't wash. He had never read Forster's *A Passage to India*, nor *The Longest Journey*, for that matter. But he managed to perk up pronto when I mentioned the word "homosexual." From then on it became a flirting game, with much feinting; he revelling in his display of masculinity while I expounded on the triumph of Forster's achievement. (Would that he had displayed the masculine facts more openly, like getting a hard on and making it obvious, or languorously scratching his crotch in that anticipatory way most men do, including myself, or some damned thing!) In spite of myself I kept scanning his nether-ever region, trying to imagine what he his there.

Oh, he got that, all right, and we understood each other off and on, he, of course understanding that I was curious about what he was hiding behind his superior male being, while I, like

the drunken ass-hole I was becoming, played the foolish little mating-game! Shit! It was the bar scene man-woman thing all the way around, and I am not a woman, at least I am not in that sense, or any sense, for that matter. In my growing drunken state I was tempted to grope him where he was hiding, but Society scolded and Mother and Father peered down (I guess) in rampant disapproval.

"When we were in Indiyuh we simply didn't pay any attention to all that pother about the poor Indiyuns."

"What did you do?"

"We damned well did what we were sent out there to do!"

"And what was that?" I asked, sipping my drink.

He studied me awhile. Then: "Now what kind of question is that?"

Hostility was beginning to gather her forces; he rankled and I semi-withdrew; the British army was ruling, while I reeled; he was really one of the most attractive men I have ever un-met.

"Well, I mean exactly that; what did you do? Since you're an Englishman, I assume you know the words. Or shall we converse in German?"

"Now that's a low blow, if not a put-down, as you Americans say! I know German. French, too. A bit of Italian and a bit of Spanish. . . ."

"But no English," I said. "Wie geht's?"

Surprisingly, he laughed, heartily, and clapped a large weatherbeaten hand upon my shoulder, roughing it, and then he rumbled my hair. Big deal!

"I like you, my boy. I like talking with you. You're not the usual drunk at all. It's seldom one meets a pusson one can talk with these days. I really do like you! Will you have another slosh?"

"Yeah, thanks. But just a moment now, I gotta go relieve myself. In English that means I gotta go piss."

"Make it a jolly good one, old boy!"

"I shall, I shall."

Grinning outside and scowling within, I went into the john



marked HIS and squirted my urine into the rank-smelling pissoir. It was a kind of relief, no other relief appearing over the horizon or in the mirrors behind the bar. On my way out, I wobbled a little and held on to the wall as I felt for the one step down, the step leading back to the bar, heading home for merry old England.

"Was it good?" he smiled.

"It was a piss."

He patted my leg and he said, "Cheer up, old boy! What's wrong?"

"Shit, I don't know. **Everything.**"

"Why are you getting drunk, my boy? A man of your intelligence and I might add, charm, should be out getting a piece for himself, not molly-coddling drinks."

"And I might add, goddammit, knock it off! Just knock it off! Your head is in a bit of a whirl itself! Have another slosh?"

"Don't mind if I do. . . What's wrong?" patting my leg again, and feeling my knee.

"Oh, fuck off! Britannia doesn't rule the waves anymore. You're an antique!"

"Eh?"

"Yeah. You bore me."

"Well now just because I spoke about the Indyuns in Indya doesn't mean we must be enemies. What's all your fuss about? You green Americans! The Indyuns are only a bunch of niggers, after all!"

"Oh, yeah? . . . I thought they were Indyuns!"

". . . and what about the way you Americans treated yours? That, I suppose was historically and politically called for!"

"Just, just, fuck it off? I wasn't there. Blame it on my ancestors, including you. . . and your mother-fucking England. . . which god knows has fucked up plenty. . . blame it on the British colonial orgasm. . . what you will. . . blame it on Christianity: . . go ahead, high church. . . blame it on. . ."

"I don't think," he said, "I don't think I like you after all. You're getting drunk, and if there is anything I dislike most heartily, it's a damned drunk!"

"Okay! Go ahead and get drunk the way you want! The one type of person I most dislike (heartily, Mr. Shakespeare!) is a drunk who doesn't admit he's a drunk. Go ahead, hide behind that phoney facade you present to everybody! Fuck all men of your type, you fucking hypocrites! And keep your goddamned hands off my body!"

He looked away, staring into some shadows somewhere. It's a wonder he didn't knock me flat on my ass off the stool, and he could have done it, too, if those biceps bulging under his shirt sleeves were real!

John, the bartender, loomed up. He was a very pleasant fellow, even now. He knew me well and accepted me. He was from Hungary long ago and cooked very good stuffed cabbage.

"Now, gentlemen, tone it down," swishing the bar towel over the bar. "You know we won't put up with no noise in this bar. You'll disturb the other customers."

Much as I liked John, I blurted: "Oh, yeah? Well why don't you turn down the fucking juke-box a little? Maybe we all might then be able to think!"

John laughed. He swished the rag superficially over the bar under our noses, then leaned forward and we exchanged our usual greeting under our breaths: "Fuck you!" he said. "And fuck you, too, John!" I said. We both laughed. That exchange was to be the only illuminating experience of the night, almost. By now, the Englishman was in a huffing puff, pouting. And I

was seeing double in the mirrors behind the bar.

About then, the door opened and in breezed an extremely good-looking black man who sat down on my right. After ordering a beer, he turned casually toward me.

"Hi!" he said.

"Hi!"

"What's happening, man?"

"A little bit of nothin' "

"That's bad, man, right?"

"Couldn't be worse. . ."

The Englishman promptly fled away down the bar, in a sort of pique, or disdain, or whatever, and then engaged Marie in a rapid conversation full of nice comfortable banalities, complete with appropriate facial expressions, meaningless shrugs, and pawing or exploring the air around her. If he actually touched her I'll never know, because by then, Rickie, the black guy, said: "Come on, brother," tugging my arm.

On the street we walked too rapidly for me. I was drunk by then and Rickie was more or less holding me up and steering me somewhere down below Market Street, I veering hither and yon, mostly toward the curb, he urging me to fly right on.

"You're gay, aren't you?"

"Well, whaddaya think? Any objections?" My accumulated hostility toward the Englishman was chipping me off, as if I were a tree being chopped down, the chips flying everywhere.

"No way," he said, "I'm in the same fix."

Another chip flew off me. I said, "I didn't really know!"

"Hey, look, man. Don't be mad. I wouldn't be taking you home with me if I didn't like you. Like, dig, I wanna go to bed with you."

I was really drunk, I knew, though I knew what seemed to be happening. The wood-chopper stopped chipping at me, and a warmth, like summer sap, rushed up from my toes clear into my head. "Rickie, I'm sorry. I'm drunk." He kept me from stumbling off the curb. He laughed.

"Tell me some news, baby!"

"Well, hasn't the time come for us people to love each other, in and outta bed. . . the way we are, and the hell with all that color crap?"

"What color?"

"Well. . . like you and me. Can't we love?"

"I said tell me something new, baby, like news," he laughed.

"Well, I think that. . ."

"Oh you do, do you?"

"Yeah."

He put his arm around my shoulder and hugged me close, while I almost stumbled on that dark street. San Francisco was snuggling down after bar-closing time. I consoled myself with the knowledge that the bar where we'd met would be open at six A.M., and I could cater to the hangover I knew was inevitable. We walked in silence awhile, I meditating drunkenly on the Brotherhood of Man; Rickie holding me up just, and steering me his way.

"Where're we goin'?"

"Look, man. I live in a crummy hotel in a crummy part of town, man. That's where we're going. Steady on, now. . ."

It sure was a crummy hotel and I've occasionally been in some. Rickie said he'd have to pay the hotel clerk extra for having a guest, and could I give him the three dollars? When he opened the door to his room I shook my head in amazement, even in my drunken state. The faucet tap in the basin was

drip, drip, dripping, steadily, staccato, the bed was in crazy disarray as if some bodies had been wrestling there, the corners of the room were piled high with dirty clothes, and the floor was strewn, not with rushes, but with every kind of human liter.

"I'll make the bed," he said. While he was making the bed, with quick snaps of his arms flicking the top sheet and blanket over various kinds of evidence, he said, "Do you want somethin' to drink?"

"Well, sure."

"I can get some sloe gin from the hotel clerk, man. We're like that. (Twisting his middle finger around his index finger.) It'll cost about three bucks."

I plumped my butt on the side of the newly made bed and said, "Rickie, I don't have much money left. Wouldja see I have eighty-five cents to get back home tomorrow?"

"Sure," he said, and taking the three dollars, exited.

While he was gone, my foggy mind sent out futile SOS signals, but I couldn't move. I stayed just there until he came back with the sloe gin. We had one swig each and then he pressed me back on the bed and lay on top of me, fumbling around with my legs. Then he pressed his lips on mine. I went to sleep.

Sometime during the night I was somewhat aware of someone opening the door. It happened to be Rickie. He didn't undress, I was fully clothed, shoes and all, and he managed once more to cover my body with his and kissed me again. The next time I was waked up by Rickie coming through the door again.

"Didja have a good sleep, man?"

"Yeah."

"Well, go ahead and sleep some more. I'll be back."

I lay in a half sleep, thinking, not meditating, and eventually

I got the punch line: You, my ass-hole friend, have just been had! Yet something kept me there, my nose pressing into the pillow hair smell of Rickie, and I gave up trying to figure it out. When I finally marshalled my forces, as the British Major would have said, I got up out of bed and found myself minus my watch, cigarette lighter, the remains of my money, a gold earring I had in my ear, and even a letter I had intended to send to my beloved son. Upon these discoveries, I went into a calm rage against that room, myself, and Rickie, and the whole fucking farce. I pissed in his sink, spraying my urine all over everything that caught my eye, including his toothbrush, tore up the bed-clothing and deposited the remains in the sink, and spat all over the place.

On my way out of the hotel I had to pass through a conglomeration of persons. Not easy, you understand, hung-over as I was. Some white guy with a lascivious grin of alcoholic invitation, said, "Hi, there!" and grabbed at my crotch. I ignored him. The hotel clerk said, "Did you lock the door?"

"No," I said, "it's wide open."

On the street I reached in my pocket for a cigarette and found one. I also heard the jingle of some coins. Reaching for them, I found exactly eighty-five cents, enough to get back home on the bus.

On the way home on the bus, crossing the Bay and watching the white-caps rolling, and the fog streaming in from the sea, I thought about what I had done and who I finally was. "Leave Rickie out," I thought. "I am to blame. He is only partially at fault." And I understood both myself and him.

The almost-full bottle of sloe gin may possibly still be sitting there on that dresser.

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HERE&THERE

London, England—Homosexuals tasted victory in the House of Lords for the first time in 10 years when they voted 125 to 27 in favor of reforming the anti-gay laws in Scotland.

The bill must pass through all the stages of the Lords and then go through the House of Commons before it becomes law.

Gay News (London)

Detroit, MI—Four youngsters between the ages of 10 and 12 have been abducted and murdered in the suburban community of Highland Park.

When it was discovered the two boys had been sexually assaulted and the two girls had not, the gay community braced itself for a witch-hunt.

However, police have avoided characterizing the murder as a homosexual and outside a single reference to a visit by police to a gay bar the Detroit media has not mentioned homosexuality in reporting on the case.

Gay Leaders in Detroit had praise for police and media restraint, and are happy that people realize that the killer's sexual orientation is not an issue.

Metro Gay News

Washington, DC—It has been a month of good news and bad news for former Navy Ensign Vernon E. Berg, III.

After reviewing his case, Secretary of the Navy, W. Graham Claytor upgraded his discharge to honorable.

Then on May 23, Federal Judge Gerhard Gesell dismissed Berg's suit for reinstatement and back pay.

Judge Gesell, who also ruled in the Matlovich case, said the military needs to investigate differing claims about the causes and manifestations of homosexuality.

Berg was the first naval officer to publicly announce his homosexuality.

The Milwaukee Journal

Springfield, IL—The Illinois Supreme Court has ruled that prison inmates who escape may cite homosexual attacks against them as a defense in court.

Francis Unger, who had escaped from an honor farm in 1972, testified at his trial that he had been molested by three inmates five days prior to his escape.

A lower court had ruled that his attack had nothing to do with his defense, but the high court has overruled that decision and the case has been returned to the lower court.

Gay Community News

Washington, DC—Calvin Keach, a prisoner in the Federal Correctional Facility at El Reno, OK; and the publishers of **Off Our Backs**, **Gay Community News**, **Join Hands**, and **It's Time** have filed suit against the U. S. Bureau of Prisons challenging the prison system rule which bars inmates from receiving all gay publications.

News Release

Hollywood, CA—Names still being bantered about to play Billy Sive in the film version of Patricia Nell Warren's **The Front Runner** include Richard Thomas, Desi Arnaz, Jr., Jan Michael-Vincent, Vincent Van Patten, Cal Culver, Edward Albert, Timothy Bottoms, and even Michael (**The Happy Hustler**) Kearns.

Up until now everyone was wondering who was to be the first male to kiss Paul Newman on celluloid. It was always assumed Paul, who owns the property, would play Sive's coach/lover. However, Bruce Dern's name has popped up for the role of Harlan Brown.

Gay Life (Pittsburgh)

New York, NY—John Paul Hudson, author of **The Gay Insider** and **Superstar Murder**, is working on an autobiography, to be published by his own **Insider Press**.

Gay Life (Pittsburgh)

Los Angeles, CA—Ignoring a plea from defense attorney's who said his client, self-described transsexual Geraldine Elizabeth Carmichael, was persecuted because of the sex change and that "she would be raped" in a men's prison, Judge Harold J. Ackerman directed that the sentence he imposed be served at the California Institution for Men in Chino.

A jury had found Carmichael guilty of fraud. Carmichael had formed the 20th Century Motor Car Corp., which promised production of a three-wheeled car that was to get 70 miles on a gallon of gas, but it never got as far as the assembly line.

She was sentenced to two to 20 years and fined \$30,000. She remains free pending appeal.

San Francisco Chronicle

Jacksonville, NC—The same judge who had sentenced Eugene Enslin to a year in prison for sodomy in what became a test case of the state's sodomy law, has thrown out a marijuana possession case with gay overtones.

Judge John Webb dismissed the case against Bob Martin on the grounds of unconstitutional behavior on the part of Jacksonville police.

The police had claimed they had the right to search a motel room without a search warrant on "suspicion of homosexuality."

Newsweek

Chicago, IL—**Gay/Lesbian Pride Week '77** will begin Friday, June 17 with a candlelight procession on either side of the lagoon in Lincoln park.

Gaylife

Hong Kong—The unelected Legislative Council of this British Crown Colony is considering a proposal to increase the penalty for homosexual acts from the present 2 years to 5.

Gay News (London)

HERE&HERE

Seattle, WA—Police Chief Robert Hanson has reversed a department policy barring openly gay people from being hired as police officers.

Despite his new ruling Hanson still feels "that overt, practicing homosexuals would have difficulty being accepted by their fellow officers and citizens of our community."

Gay Community News

San Francisco, CA—KZED-TV has hired *Advocate* reporter Randy Shilts to cover the gay beat for their news department.

More

Mableton, GA—Preston Womack was arrested for criminal trespass as he sat in several fast food restaurants wearing men's underwear on his head.

"Other than wearing jockey shorts on his head and socks on his hands, he was well-behaved," Sgt. Toler said. But added, "How would you like to be eating a hamburger and turn around and see some dude wearing jockey shorts on his head?"

Quad-City Times

Minneapolis, MN—When Gary Johnson applied to be a **Big Brother** he refused to say he wasn't a homosexual.

The **Big Brothers** organization appealed to the Minneapolis Civil Rights Commission who ruled they had the right to ask applicants their sexual preference as long as it did it equally for its straight as well as gay applicants. Johnson is appealing the decision.

Jack Baker, well-known gay activist lawyer in Minneapolis is representing Johnson.

Anita Bryant has used this case in full page ads in Miami claiming if it were not for Minneapolis' civil rights law he could not have become a **Big Brother** and **Big Brothers** have gone on record of supporting her cause.

News Release

New Orleans, LA—Raymond T. Woodaal, a former Boy Scout leader convicted last month of inducing teenagers in his troop into homosexual activity, was sentenced to 75 years in prison.

When commenting on this case in his broadcast, famed radio commentator Paul Harvey said, "... The word homosexual is misused in this case. Without taking sides in the several squabbles now raging relating to this subject, we of the media need properly to reflect the fact that the waylaying of small boys, and the bestiality in prisons and such, is sodomy. It is heterosexual, not homosexual. To males who prefer males, the difference is as significant as the difference between love and rape." Well done Paul!

News Release

New York, NY—**The Secret Files of J. Edgar Hoover**, scheduled for release in August and starring Broderick Crawford, will include a "full exploration" of suspicions that he was a homosexual according to producer-director-screenwriter Larry Cohen.

The Milwaukee Journal

Virginia Beach, VA—Chesapeake Sheriff John R. Newhart was arrested at a Virginia Beach motel and charged with abduction, attempted sodomy and the use of a firearm during the commission of a felony.

Arresting officers said the 37-year-old sheriff picked up an 18-year-old male and held him at gunpoint and drove him to the motel where "alleged attempts were made to have the victim engage in immoral sexual activity."

Newhart was arrested in the motel room, charged, and released on bond of \$5,000.

Newhart, who was first elected in 1969, has a long list of awards and has been described as "the most progressive sheriff in the state of Virginia."

Daily Press (Newport News, Va.)

Norfolk, VA—The Navy is adding a new dimension for people who like to let their fingers do the walking: **Dial-a-Sailor**.

Instead of a prayer or a Biblical quotation, the Navy innovation can get the caller a dinner guest, a beach companion or someone with whom to enjoy a sporting event.

The idea, the Navy says, is to make it easy for Norfolk area residents to meet and greet visiting seamen.

The Virginia Gazette (Williamsburg,)

New York, NY—The world famous **Everard Baths** was destroyed by a fire that killed at least 8 persons and injured 13 others on May 25.

Three of those injured are still in critical condition.

The streets were filled with towel clad men as 200 firemen battled the four alarm blaze.

There were between 80 and 100 persons in the building when the fire broke out.

The sprinkler system failed and there was a delay in reporting the blaze, which was roaring through two floors when fire fighters arrived.

The Milwaukee Journal

Chicago, IL—Nancy Davis and her lover, Toby Schneiter, have been trying for a year to get a state marriage license from the Cook County Clerk, Stanley Kusper.

When denied a license, Nancy refused to leave the office and was arrested. She pleaded not guilty on the grounds that Illinois law does not prohibit same sex marriages.

She served a 364-day sentence. On the day she was released she returned to the county clerks office, was refused, and arrested after she again refused to leave the office. Judge William Zimmerman again convicted her.

"The state chooses to send her back to the violence and terror of prison rather than acknowledge gay love," Schneiter said.

Newsweek

POETRY by VAN AULT

DEVOLUTION

When my parents left town
 I told my lover
 don't park your car
 in our driveway
 it might look like
 you're staying with me
 someone might tell them
 part of me disintegrated
 when I said that
 it was an example
 of the endless series
 of moves designed
 to mask my reality
 to make it tolerable
 for them
 in order to protect
 my very existence
 so blame it on them
 the tactics they use
 and force upon us
 they want to divide us
 worse than that
 they want to annihilate us
 and everytime
 I am force to lie
 a part of my
 struggling emotion
 crumbles like a dead leaf
 and disintegrates
 into nothingness
 pressures
 turn people against
 each other
 they disintegrate unions
 it keeps happening
 I lie and pretend
 bit by bit
 it wears down on me
 until I give way
 my resistance
 disintegrates
 just to exist
 I have let them
 reach their ambition

RECESSIONAL

Today I cry out
 at the woman-hate
 that surrounds everyone
 I know in this world
 they say we are
 brothers and sisters
 gay sisters and brothers
 our movement is solid
 our purpose identical
 we are together
 we work together
 to make way
 for all our people
 yet my brothers
 so casually neglect
 my sister's existence
 and all the while
 the women
 (much more aware)
 denounce the
 separatism
 sexism
 woman-hate
 inhumanity
 that surrounds them
 and ensnares us all
 but the men
 hear none of it
 sincerely
 I rap with sisters
 work with them
 befriend them
 yes
 I have loved women too
 (though not as my lover)
 and stood closely
 in friendship
 respect
 in admiration
 beside my sisters
 yet no one understands
 I love another man
 can love a man
 and stand beside
 my sisters

I have departed
 the sordid institution
 of woman-hate
 but my brothers
 through societal pressures
 fear and selfishness
 still congregate there
 I am sometimes ashamed
 to claim them as brothers
 they hurt me
 for their woman-hate
 slashes my sensitivities
 and brands me
 as guilty as them
 in the eyes of
 my sisters
 you are still a man
 they say
 a man with male privileges
 you are worth hating
 for what men do to us
 hate is a valid reaction
 for what men do to us
 neither
 my brothers or sisters
 gay sisters and brothers
 understand
 my mutual concern
 for them both
 I am torn
 from one side
 to another
 the woman-hate
 the inhumanity
 the exchanges contempt
 gashes into me
 and from the snare
 that grips us all
 I cry out

HERE&THERE

Chicago, IL—Midwest gays cringed as the highly respected **Chicago Tribune** offered its child pornography series to the public.

The series which ran for an entire week was emblazoned across the front page with offensive headlines. Most gays found it to be inaccurate, offensive and harmful to homosexuals. The series implied that most child pornography involves males and that homosexuals as a group are involved in the production and sale of that trash.

Feminist groups have also questioned why the **Tribune** paid little attention to child pornography and prostitution dealing with females since most studies show 90% of child abuse cases, and of child pornography involve female children.

New York, NY—At the first meeting of the new **National Commission on the Observance of International Women's Year**, a resolution was passed adding the phrase "sexual or affectional preference" to the list of issues recommended for workshops in an upcoming series of state conferences, all to be held before July.

News Release

Washington, DC—In action taken by the Department of Housing and Urban Development, public housing is now open to unmarried couples living together and to homosexual couples, if they can show a "stable family relationship."

The Milwaukee Journal

Detroit, MI—The **National Organization for Women (NOW)** held their national conference here during April. The conference passed a strong resolution on lesbian rights and also went on record in support of the Dade County ordinance prohibiting discrimination on the basis of sexual or affectional preference. Ellie Smeal was elected new national president.

Do It Now

Boston, MA—Elaine Noble has decided to reject all three federal jobs offered to her recently. Had the Massachusetts State Representative accepted the positions she would have been the first openly gay person to serve in a high Washington post. She had been offered three different position within **ACTION**.

Gay Community News

San Francisco, CA—Russell Mattis, who charges that he was driven from Postal Service employment for being gay, is suing the service and former co-workers for \$1.34 million for alleged discrimination and harassment.

Mattis claims he was forced to resign for "health reasons" because of a campaign by fellow workers that began after he told a woman fellow worker that he had no interest in her—because he was a homosexual.

San Francisco Chronicle

Washington, DC—The Supreme Court has declined to review a lower court decision involving a student newspaper's refusal to print an ad by a gay college group. The US Court of Appeals for the Fifth Circuit had ruled that the Mississippi State University student newspaper had the right to refuse to print an advertisement by the Mississippi Gay Alliance. The advertisement announced the existence of a Gay Center offering counseling, legal aid, and a library of gay literature.

The Supreme Court's refusal—made without dissent—to review the lower courts decision upholds the rights of newspapers and magazines to refuse to print gay and gay-oriented advertisements.

The lower court had stated that the First Amendment barred judicial interference with the newspaper's refusal to print the ad.

Gay Community News





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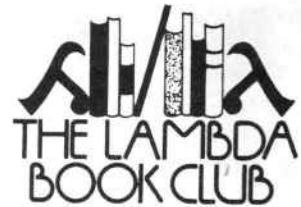
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REVIEW

Sexual Racism, the Emotional Barrier to an Integrated Society by Charles Herbert Stember, El Sevier Scientific Publishing Co., New York 1976, pp. 210, \$13.50.

reviewed by N. Schaeve, Ph. D.

Sexual Racism deals with an old problem, one deep seated in America. However, the author concentrates his efforts on an elusive but real and blatant aspect of racial hostility: the sexual factor. This sociological study searches for an understanding of the emotional component in hostility to Blacks. The assumed sexual effects caused by integration loom in the treatise. Stember's conclusion is that the root of racial hostility involves a fear of sexual loss especially for white males.

A study searching for such sensitive data in people research could take different forms. Earlier studies of race relations were often non-quantitative. They were influenced by anthropological techniques stressing participant observation and descriptive statements by knowledgeable informers. This method was used less with the development of survey research which allowed scholars to collect data from widely separated areas and individuals. Quantification or the translation of data into measurable quantities to which statistical analysis could be applied became more dominant in studies on society.

Since many motives behind sexual racism appear to be unconscious and are socially disapproved, Stember asserts that both nonquantitative and quantitative studies are of ten of limited use in the present area. I agree. The author feels that such research involving critical emotional overtones would need to involve highly introspective individuals with superior insight to articulate such personal motives. Though sociology respects the views of the masses and a consequent antielitism, Stember

feels that such lay respondents will offer little more than current cultural clichés especially where involved motives often are below the level of awareness.

While some material in the present volume reflects the results of interviews and pollsters, the majority of the work consists of analyses, comments, descriptions and characterizations found in the literature of race relations by what Stember calls insightful and articulate people who write books, articles and works of fiction. Some are from the academic world, others from the world of literature, journalism or politics. The author includes material from bigoted Whites to militant Blacks. In my opinion this research approach offers a valuable contribution in attempting to explain why Whites (especially the white male) might feel sexually threatened by granting equality to Blacks.

After explaining the problem, the author treats the sexual focus of racial hostility and some explanations of racial hostility. He examines the sexual preferences of minority males and what constitutes females' sexual attractiveness. He also treats male sexuality and the white man's hostility as well as female sexuality and their response to black males. A final discussion offers interpretations and certain implications. What Stember offers is interesting and quite readable for both scholars and lay persons.

While the author's research approach appears apropos, the treatise is somewhat introductory to the global and especially the sub topic concerns. However, his legitimate and general inquiries offer sufficient data and comments to warrant and motivate sincere readers to begin serious thought and hopefully consequent understandings of sexual racism. In my opinion, one side concern in the discussion of male sexuality and the white man's hostility might well have been eliminated from the book. One and a half pages of the text deals with homosexual patterns. The few paragraphs de-

voted to homosexuality relate to a specialized area, i.e., prisons. Suddenly black sexual aggression and rigid sexual role definitions are brought in, to point to the "primary goal of the sexual aggressor" which is "the conquest and degradation of the victim." There may be validity in the data as presented for, in fact, it does represent some feelings operative in society. The real and always present world of homosexuality appears to be wrongly used and exploited to make a comment on sexual aggression. Racisms, including sexual racism, exist everywhere, including the homosexual world. A desegregated way of life (not to mention the more intricate and beautiful living of true integration) reflects a "minority" in the homosexual world as it does in society in general. Many homosexuals, both black and white, continue to be harmed by such insensitive presentations of homosexuality. I do not attack the intention of the author here, but rather his insufficiency of treatment and his continuing to reinforce negative feelings towards the homosexual world. A bit of truth can bolster the biggest untruth. Yet understanding this, the book can be profitably read.

The general conclusions of Stember appear rational and insightful for future living. Many Whites do experience a feeling of deprivation at the prospect of integration of Blacks into our society. Casual, not long lasting interracial sexual contacts, may involve many feelings of conquest and hostility, often not consciously. Masculine sexual motives have been explicitly formed by developed societal roles allotted to women.

Sexual Racism is worth reading by anyone interested in this topic or this level of sensitivity in research. The reading is easy but nevertheless profound. It is a good beginning for those who wish to learn more about the topic of majority sexual racism. The reporting is real and could be upsetting to some. It reports real happenings and feelings. I plan to read it again.

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REVIEW

Butterflies in Heat by Darwin Porter
Manor Books, New York, 1976,
paper, \$1.95. Available through
Lambda Book Club.

Numie Chase, now thirty-two, began hustling at fifteen. A good seventeen years on the job, but time is running out; and citing only seventeen years of having his cock gobbled under the previous-experience section of a job application offers little promise. He arrives on the island of Tortuga—desolate, inhospitable, the last stop before nowhere. The nearly five hundred pages of Porter's novel constitute the chronicle of his existence there, and of the people with whom he comes to settle in the searing heat of a tropical cay. There is Leonora, a once-renowned dress designer and half-lesbian, surviving only in a dream world of fantasy, smoking lilac-papered joints of pot—the lover (or mistress, or partner) of the mysterious Commodore, who visits the island only on occasion. There is Lola, a balck transsexual, outrageous in her flaunting, sometimes loving and sometimes hateful. There is Tangerine, three hundred pounds of southern womanhood, working as a whore in the house owned by the Commodore (who owns most everything else in Tortuga, including the sheriff). There is Ralph, employed by the Commodore, patron of every hustler in town, who lives only for sex and rough trade. And finally, there is Anne, Ralph's wife, a lesbian, but a woman who could be Numie's ticket—to salvation or to oblivion.

Leonora's remark to Numie is perhaps thematic of the general atmosphere. "Darling, if we kicked the monsters out of our lives, we'd have no friends." The unfolding of Porter's novel is decadent, ironic, and strangely believable. While sections of the exposition tend to wear thin in their recapitulation of corruption and anger, the novel does move in both its tale and the portrait of its principal characters: and the reader

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is carried along as much by facination as by insight.

Numie is not the hustler in the grand (and somewhat fantasized) tradition of Rechy. He is less able to articulate his feelings than are Rechy's heroes. He sees hustling neither as a profession nor as a vocation, but rather as a fated blind alley—offering little and delivering less, and sapping his own capabilities for personal involvement with man or woman. Like Rechy's characters, he is confused; but his confusion is bred from indecision rather than romantic rationalization. He is at once both incredulous and eminently believable as a person and as a type.

The ending of the novel (which I forbear revealing) is a bit less credible, but it retains the concentrated ambiguity which pervades the whole. There is no message writ large, no moral, no poetic insights transcending the muck of persons and situations. There is a mood, and a reality which underlies it; and that is more than enough to retain the reader's interest from beginning to end.

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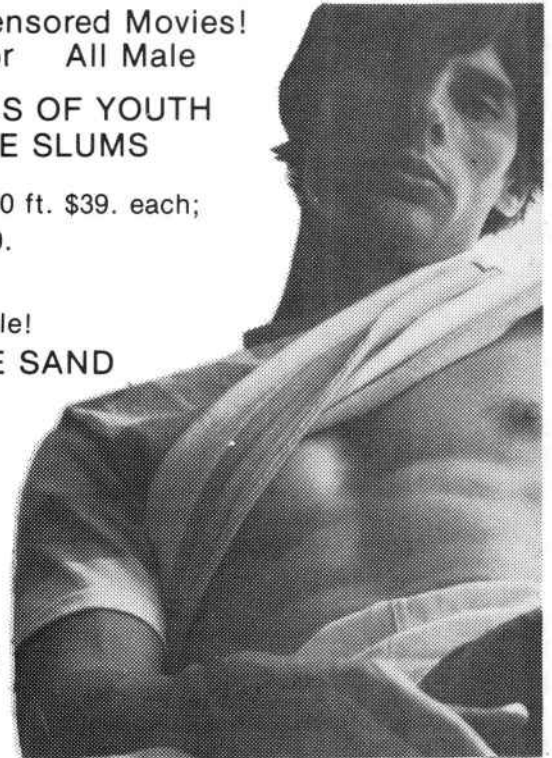
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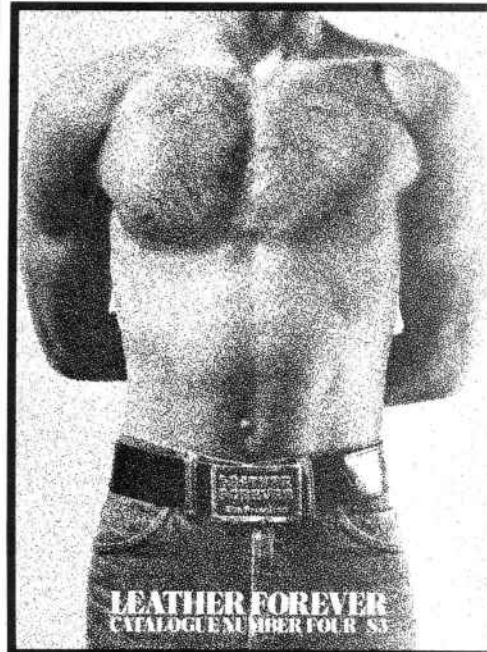
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REVIEW

The Homosexuals by Alan Ebert,
McMillan Publishing Co., New York,
1977, 332 pp., \$9.95.

Reviewed by Sam Edwards

Do you remember the lurid case histories of gay men printed in the abnormal psychology texts of the 40s and 50s? Do you want to read some new ones? If you do, Alan Ebert's new book **The Homosexuals** will satisfy your voyeurism.

Ebert's goal was to "create a space where men who love men could discuss freely, without fear of analysis and interpretation, all aspects of their lives." To accomplish this he interviewed seventeen men, allowing them (in some cases forcing them) to speak candidly about their hang-ups, problems, childhood experiences, and—in great detail—their sex lives, all behind the "beard" of an assumed name of their own choice.

We hear from a doctor, a rabbi, a gymnast, a psychoanalyst, a hairdresser, a lawyer, etc., all currently living in New York. While Ebert deliberately tried to interview different types of people, going out of his way to secure interviews with the doctor, the rabbi and the Russian emigree, his selections do not represent a cross section of the gay community. He makes no such claim, but unfortunately many readers will make the assumption, particularly since he

states in his preface, "...it is my belief that the feelings they express, if not the exact experiences, would match those of most homosexual men in America." I beg to differ with him.

Most of his subjects are in their late 30s and 40s. All, save one, are in the closet. Almost all are in the higher income brackets. And, all, save one or two, have problems, hang-ups and grief that they seem most anxious to dump on the interviewer and thus the reader. Loneliness, over weight, alcoholism, depression and a myriad of sex hang-ups are just a few of the problems pulled from the subjects by the skilled interviewer. They admit to faults, weaknesses and unhappiness. They let it all hang out. A sorry lot, indeed. Other reviewers have praised them for their candor and honesty and have praised the author for presenting something other than a 'positive' image of gays for a change. I beg, again, to differ.

Ebert has, in his haste, grabbed the first gay men he could lay his hands on who were willing to let it all hang out (in a manner of speaking) for him. In the process he has deliberately rewritten the words to an old song. He "accentuates the negative and eliminates the positive." It is easy to do this, especially when a book has to be thrown together in just a few months to meet a publisher's short deadline. It also makes for more sensational reading—which helps to sell books. Further-

more, when the interview is not salacious enough to suit Ebert, he jumps right in with questions about public sex, S & M and fist fucking with subject after subject until the naive reader could only assume that all homosexuals practice such acts routinely. Who knows? Maybe they do in New York.

On the positive side, certain facts stand out in interview after interview. Although most of the subjects admit that their childhood homelife left much to be desired, none blame their parents for their homosexuality. Every subject seems to have come to the same obvious conclusion: homosexuality is simply another fact of life; most people are heterosexual, but some are homosexual just as most people are right handed, but some are left handed.

Another interesting fact that comes out in every interview is that, even if they could easily become exclusively heterosexual in their orientation, none would choose to do so. The closeted Wall Street lawyer sums it up in response to this question: "What are some of the other reasons why you would choose to be homosexual even if there were a 'magic potion'?" He replies, "Primarily it is a question of identity. I have thought of myself as a homosexual for as long as I can remember. To change now would be to destroy my sense of self. At least a major part of myself. Being homosexual is part of my identity. And that includes all the positive and negative ramifications that



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color a homosexual's existence." Other interviews echo the same thoughts.

The interview with the Russian emigree emerges as one of the most interesting in the book. In this interview, Ebert (for the most part) lays aside the usual deep probings into the actual sex acts of the subject and concentrates more on what it is like to be gay in Russia.

The official party line in Russia is that homosexuality does not exist in that country, but everyone—including the Russians—know that it does exist there. Gay people are "considered freaks. . . savages. . . something completely hostile to the norms of the community—people to be punished or educated to conformity. . . Worse, they are viewed as threats to the system. Why? Because homosexuality is considered a sign of one's intrinsic freedom and that, of course, is dangerous."

Gay life in Russia and the U.S. is compared. The interviewee feels that the permissiveness in this country frequently leads gay people into an impersonalization of sex, whereas same sex contacts that are so difficult to find in Russia because of the dangers involved lead to closer and more lasting relationships. However, he leaves no question as to which country he prefers.

Another very interesting interview is the one with the 65 year old Communications specialist who lives, platonically, with a 25 year old man. The subject seems to have weathered the years very well, being one of the most well adjusted individuals interviewed.

A native New Yorker, he describes gay life in the Village in the 30s and 40s. Then he points out—as other research has indicated—that older gay men are not necessarily unhappy and without a sex life. He has a sex partner of 20 years who visits regularly and he also meets other partners socially from time to time.

His life is productive and happy and he has but few regrets. He donates many of his evenings to helping put out a "literate" gay publication

of which his 25 year old apartment mate is an editor. One can guess that the publication is New York's **Christopher Street** and if so, he is to be congratulated.

He winds up his interview by saying, "I'm an oldie-but-goodie who is more than willing to act like a puppy again." To which I say, "Right on!"

I understand that McMillan Publishing has set an initial printing of 25,000 copies for this book and plans an extensive advertising campaign for it. That is good because there is no doubt that nongay readers will get many insights into the homosexual lifestyle by reading this book. However, it is unfortunate that they will also get the idea, never explicitly stated, that all gay men are obsessed with sex, particularly kinky and far out sex. One could also wish that Ebert had interviewed people from other parts of the country (at least one person from a small town), that he had included more young people, and that he had interviewed at least one out of the closet, liberated gay man. Alas, he did not, so we must make do with what we are served.

There is no doubt in my mind that **The Homosexuals** will receive mixed reviews in the gay press. Some will hail it as "enormously powerful" and an asset to the gay movement while others will rip it to shreds for

its unliberated viewpoint. My own opinion falls somewhere in between these extremes. I only regret that it falls so far short of what it could have been, namely a truly objective look at the lifestyle of the gay male.

Perhaps Ebert, himself, has mixed feelings about his book. He might even have some mixed feelings about himself. Much of his questioning indicates an unusual interest in S & M and fist fucking. He gets uptight when this is pointed out to him by reporters and does some very artful dodging when asked about his own sex life. Says he, "I'm not going to allow anybody to stick any labels on me. If the book has a validity as a piece of work, it doesn't make any difference what my sexuality is." He also admits that immediately on finishing the final draft he suffered from a post-partum depression, being afraid that the book might not be well received. I'll admit that on finishing my first reading I, too, had a feeling of depression because of all the problems of the subjects, but a second reading shed more light and I felt much more objective and sympathetic to my brothers. I'll also admit that the only reason I read it twice was to prepare for this review. That says something about it too, doesn't it?



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REVIEW

Journal of Homosexuality, Vol. 2, No 2 (Winter, 1976-7). \$18 per volume of 4 issues (institutions \$35). Haworth Press, 174 Fifth Avenue, New York, N.Y. 10010.

Some tidy summaries of current research, and a number of works of historical interest, make up this newest JH installment. The opening article by Kenneth Nyberg and Jon Alston, argues that no discernable moderation in public attitudes (on the part of white Americans) toward gays has occurred; and that present liberal attitudes exist only in sociodemographic 'pockets' within U.S. society. The overwhelming majority of white Americans do not approve of homosexual relations. Secondly there is a study of lesbianism within the Puerto Rican community. Robert Meyer and William Freeman offer next a somewhat sketchy outline of a social episode model of human sexuality.

The model is intended to replace (or at least compliment) the Gagnon social-learning paradigm, which the authors claim neglects the genital (orgasmic?) component of sexual behavior.

Two articles dealing with typology follow. In "Body Image and Gender Identity" Ira Pauly and Thomas Lindgren argue that the dissatisfaction and unhappiness of pre-operative transsexuals is based upon the nonconformity of their physical appearance (not psychic state) with their preferred and desired body image. Joseph Harry studies a sample of gay male sexual role preferences in order to confront it with the time-worn psychoanalytic dichotomy between inserter and insertee. He concludes that this active versus passive dichotomy correlates with only a tiny minority of gay males.

Two public policy statements comprise the closing articles of this issue. The first, by Charles Stiverstein, is the statement made to the Committee on Nomenclature of the

American Psychiatric Association in 1973 in support of the elimination of homosexuality from the disease category in the diagnostic manual of the APA. Unlike much of the activist literature circulated to the APA meeting, Silverstein's presentation is calm, well-connected, and brutally logical. Its title was equally fitting: "Even Psychiatry Can Profit from its Mistakes." Finally there is a statement on anti-discrimination regarding sexual orientation by John Money, prepared for the House Judiciary Committee in Maryland in support of Maryland's HB1004. Both of these presentations provide excellent examples of clear, concise, logical policy statements. Those of us working on legislative reform in our respective states would do well to keep them at hand as models.

The issue concludes with a series of book reviews, a summary of recent court cases concerned with gay rights and analogous issues, and a new installment in the cumulative Guide to Current Literature.

gay community news

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Milwaukee, Wi—On Friday and Saturday nights, May 27 and 28, Milwaukee's AGC Theater presented An Evening of Imagination and Impersonation at the Crystal Palace, 1925 West National Avenue.

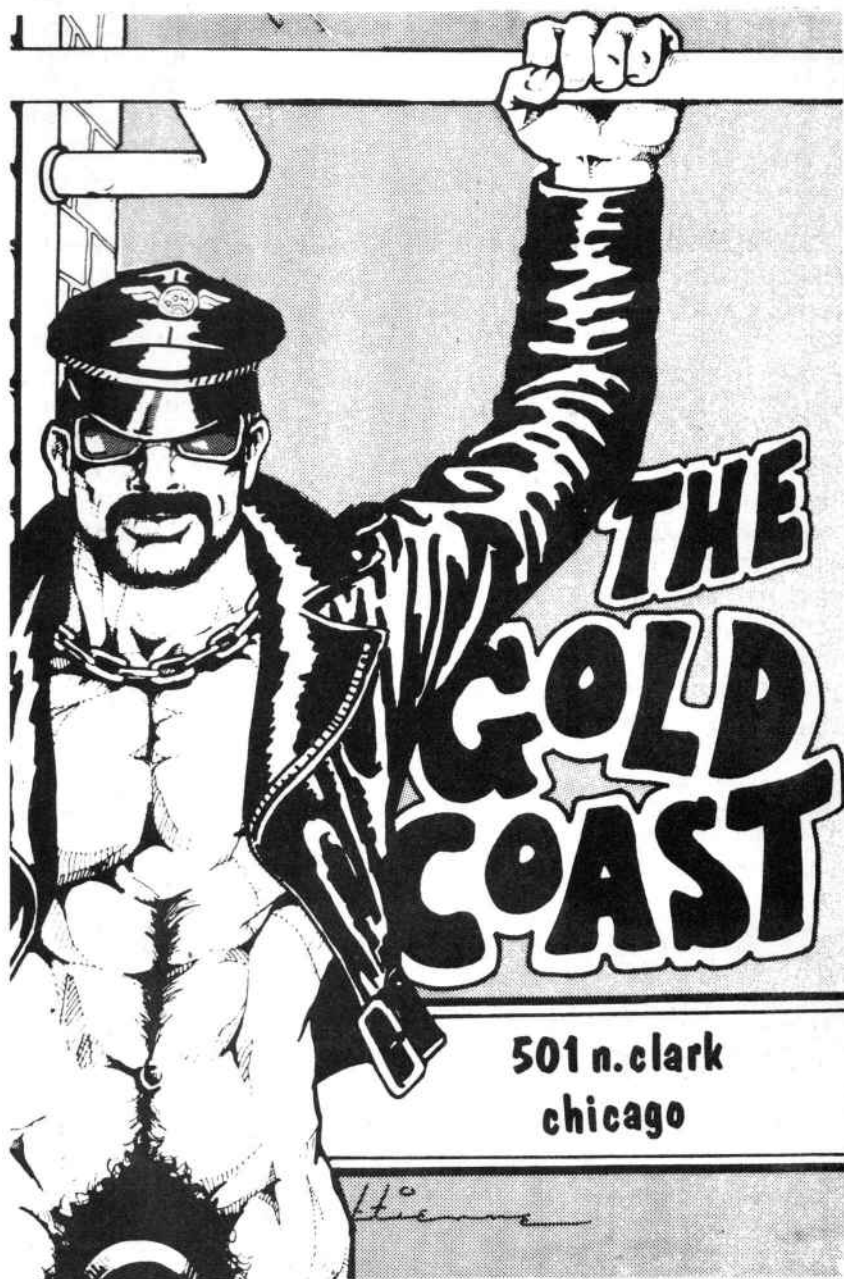
A cast of thirteen people entertained for a solid three and one half hours. During that time some 41 numbers were presented. They included record mime, show tunes, blues, comedy, live guitar and song, and production numbers.

In spite of a little difficulty with the sound system, the show was fast paced and the audience burst into cheers several times at an exceptionally deft impersonation or dance.

Kudos should go to the talented Rikki Vegas who directed and choreographed the show and special credit should also go to Anthony Markay, Rikki Vegas and Crystal who were responsible for the outstanding costumes.

This reviewer was particularly impressed with one production number danced to The Heaven Hop. Diane, Phil, Glen, Julie and Rona appeared in white tutus with silver bee wings. They proceeded to camp their way through a "heavenly" hop.

It looks like AGC is getting off to a good start. Further information about the group can be had by writing them at 1540 N. Jackson, Milwaukee, Wi 53202.



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NEW QUADROPHONIC SOUND

UPDATE *(from page 7)*

1972, reinstated them after a huge public outcry.

Indiana—An attempt to reinstate their sodomy law failed in committee vote during this session.

New Hampshire—Despite Gov. M. Thomson's raving, no attempt to reinstate the law in the Granite State has been made.

Pennsylvania—The State Senate has overwhelmingly passed a bill that would prohibit gay people from being hired in a variety of sensitive state jobs. It makes it illegal for gay people to be hired as state police, state correctional guards and staff, probation officers, and nurses and staff for state mental health institutions. The bill now goes to the house. Should it pass, Gov. Milton Shapp will undoubtedly veto the bill.

Massachusetts—Strange as it may

seem a consenting adults bill was killed on the house floor because gay people "were not making a priority out of the sex-law reform legislation." While a second gay rights bill has received several setbacks and a third has received a favorable report out of committee, what surprises this reporter is that you can search high and low for names involved in all the gay legislation involved during this session and one name is conspicuously absent: Elaine Noble!

Illinois—The state that was the vanguard for sodomy repeal is having its troubles with civil rights legislation. Bills which concern discrimination in employment have had their third reading, but are not expected to pass. The Gay Rights Task Force still urges all Illinois gay people to continue contacting their

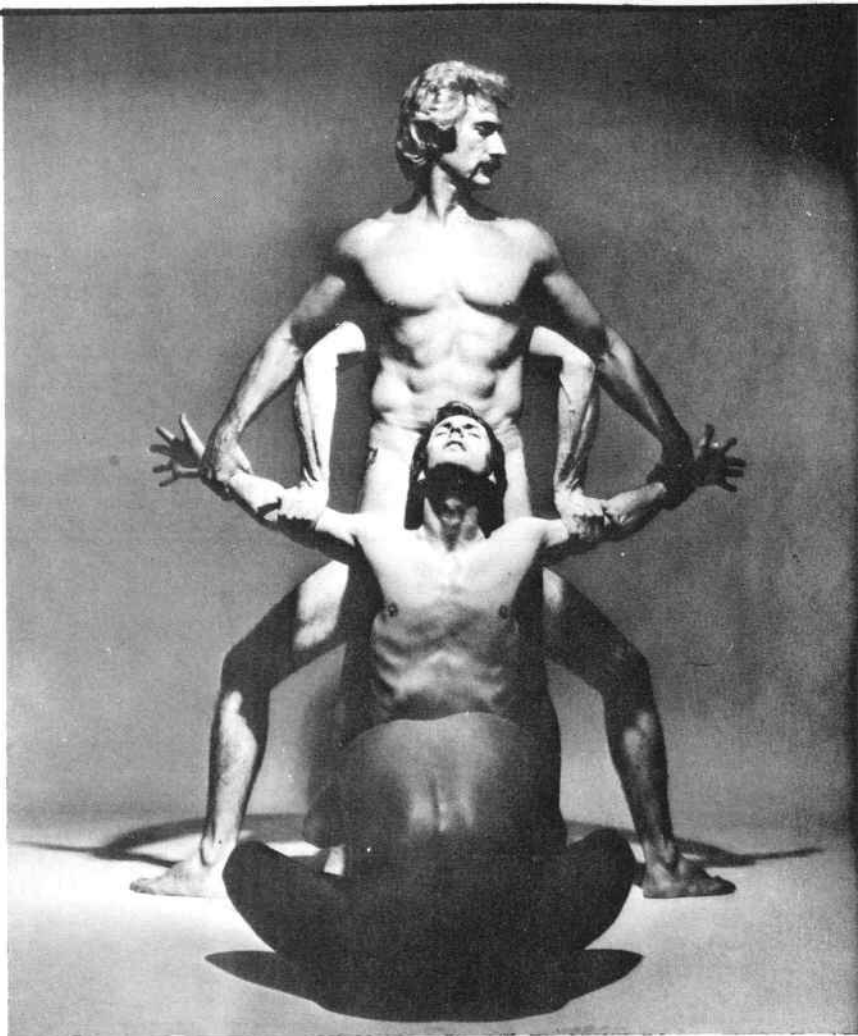
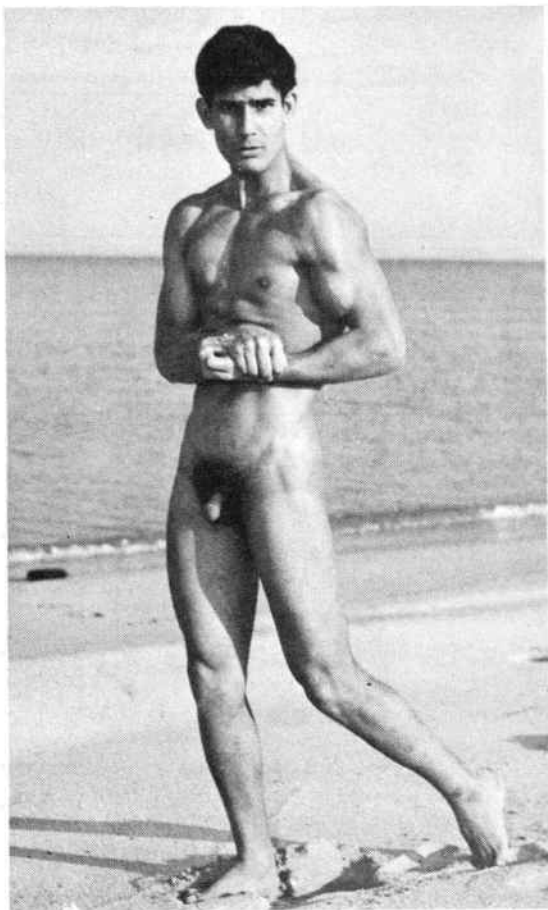
representatives to let them know how important they feel these bills are.

Hawaii—A gay employment protection bill, which had strong support, was defeated unexpectedly in committee on a 5-3 vote. This becomes really strange when you discover that seven of the twelve committee members had co-sponsored the bill.

Florida—Just this week, perhaps in response to the Miami controversy, the House overwhelmingly approved bills outlawing marriages between persons of the same sex and barring gays from adopting children. The votes were 101-11 and 98-15 respectively.

As you can see, it may have been the year of the gay on TV, but it certainly wasn't in the statehouses.

Photos from REVOLT, by permission



CALENDAR

Any person, group or business who wishes to have a free announcement of an upcoming event should send copy before the 25th of any month for the next issue.



- JUN 5 Beer Garden—Pot Luck Party starting at 1 pm
Everyone Welcome! JoDee's (Racine)
- JUN 10 Saugatuck Lodges Motorcycle Night W/Beer Bust
- JUN 11 Saugatuck Lodges Motorcycle Club Presidents
Free tonight.
- JUN 6 Gay Peoples Union Business Meeting 8 pm Farwell
Center
- JUN 12 JoDee's (Racine)—Donn's Birthday Party. Beer &
Food— Starts 1 pm until ?
- JUN 13 Gay Peoples Union Business Meeting (General rap)
8 pm at the Farwell Center.
- JUN 17 Saugatuck Lodges Leather Night W/Beer Bust
Gay/Lesbian Pride Week starts with Candle Light
March—Lincoln Park
- JUN 18 Saugatuck Lodges Leather Night W/Buffer
Gay Lesbian Pride Parade Prep Meeting (Chicago) 4 pm
615 W Wellington—Social Hall
- JUN 19 JoDee's (Racine)—BJ's Birthday from 1 to 6 pm beer &
Food
Gay/Lesbian Pride Picnic & Volleyball Tournament—
at Lincoln Part 2 pm
- JUN 20 Gay Peoples Union meets at 8 pm Farwell Center
Gay/Lesbian Pride (Lesbian History & Literature Work-
shop 3301 N Seminary 7 pm Other workshops at 2751
N Wilton at Diversey Ave
- JUN 21 Gay/Lesbian Pride—Open Town Hall Meeting—108 W
Germania Place 7 pm
- June 22 Wreck Room (Milwaukee) Mr. Wreck Room Contest
Fashion Show by Male Hide of Chicago
Gay/Lesbian Pride—Movie Night—YWCA, 37 S Wabash
"Theres & Issaabel" and "Saturday Night at the Baths"
7:30 pm
- JUN 23 Gay/Lesbian Pride—Interfaith Religious Service at Lin-
coln Park 7: 00 pm.
- JUN 24 Saugatuck Lodges Movie Festival
Gay/Lesbian Pride—Loop Rally—at Civic Center (Daley
Plaza). Special guest Leonard Matlovich—noon
- JUN 25 Saugatuck Lodges Movie Festival Continues
Gay/Lesbian Pride—Religious workshop at 1 pm at 303
W Barry with a dance at 8 pm 108 Germania Place
- JUN 26 †EIGHTH ANNUAL GAY PRIDE PARADE† Belmont at
at Halsted line-up at 1 pm step-off at 2 pm—Parade Awards
& Rally Dance—108 W Germania Place
- JUN 27 Gay Peoples Union Meets at the Farwell Center 8 pm

Miami, Florida Gays need your help!

If Anita Bryant's anti-gay campaign wins in Miami, you could be her next target! Your gay brothers and sisters in Miami are engaged in a bitter struggle to save the local anti-discrimination ordinance. Anita Bryant and her large, vocal group of bigots have tremendous financial support from all over the country. This is going to be a **vital** election for gay rights, but in order to win, we must conduct a massive and effective campaign.

This Costs \$\$\$\$!

We need your financial support.
We are appealing to gays and straights all over the country for help.

PLEASE • AS GROUPS, CONDUCT FUND-RAISING EVENTS.
• AS INDIVIDUALS, SEND \$1⁰⁰, \$5⁰⁰—WHATEVER YOU CAN.

**This is your battle and
we need your help to win.**



XIAN GRAPHICS

SEND YOUR CHECKS TO:
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Miami, Florida 33133

DIRECTORY

MILWAUKEE

Amazon

A feminist journal published monthly. 25¢ each. \$3 per year. c/o Women's Coalition, 2211 E. Kenwood Blvd., Milwaukee, Wis. 53211.

Dignity—Milwaukee

Catholic Mass with discussion group following—Every Sunday at 7:30 PM., Newman Center, 2528 E. Linnwood.

Forker Motorcycle Club

"A Men and Women Riding Club" Meets every second Sunday of the month. For information write 5816 W. Carmen Ave., Milwaukee, WI 53218

Free Space

A discussion group for lesbians. For info call Woman's Coalition 964-6117.

Gay Alcoholics Anonymous

Meetings Sundays at 6PM in the social hall of the Newman Center, 2528 E. Linnwood. Call 272-3081 and ask for group 94.

Gay Overeaters Anonymous

Meets Tues at 7:30 pm Farwell Center 1568 N Farwell.

Gay People's Union, Inc.

Meetings every Monday at the Farwell Center, 1568 N. Farwell. Meetings start at 8:00 pm. Business meetings the first Monday of each month. The Farwell Center now open every night from 7:30 to 11:00. Call 271-5273 or write P. O. Box 92203, Milwaukee, WI 53202

GPU Examination Center for VD

Free V.D. screening. Open Wed. Fri. & Sat. 8 to 11 PM. Farwell Center, 1568 N Farwell. Total Confidentiality.
GPU VD LINE PHONE: 347-1222

GPU Married Men's Counseling

Gay—bisexual—meetings last Friday of the month. 7—10 PM. Farwell Center, 1568 N. Farwell. Total Confidentiality.

Lutherans Concerned for Gays—Milwaukee

Meets at 3 PM on 4th Sunday at the Village Church, 1108 N Jackson. Service & Social hour follows. For information write: PO Box 92872, Milwaukee, WI 53202

The Metropolitan Community Church

PO Box 1612, Milwaukee, WI 53201 Especially serves the gay community. Call GPU Hotline 271-5273, or Chuck Schinlaub 344-0342/344-3910 for information.

Milwaukee Health Department Social Hygiene Clinic

841 N. Broadway, Room 110
Phone: 278-3631

Clinic hours: Monday & Thursday from 11:30 AM to 7:15 PM; Tuesday, Wednesday, Friday 8:30 AM to 11:15 AM and 12:45 PM to 4:00 PM.

Silver Star Motorcycle Club

Business meeting every 2nd Sunday of the month. Write PO Box 1176 Milwaukee, WI 53201. Club night every 2nd Friday at the Wreck Room.

UWM Gay Community

Meetings Wednesdays at 7:30 PM in the Union (check daily event sheet for room) Write c/o Student Union, UWM Milwaukee, WI 53211. Call 963-7359.

WISCONSIN

Fox Valley Gay Alliance

Serving Appleton—Oshkosh area. Meets twice monthly, operates Gay Helpline (414-233-2948) For information write: PO Box 332, Menasha, WI 54952

Lesbian Switchboard

306 N. Brooks (UYMCA)
Madison, WI 53715
(608) 257-7378 —7-10 PM

Madison Committee For Gay Rights

PO Box 324 Madison WI 53701
Phone (608) 251-2937

Madison Gay Center

1001 University Avenue
Madison, WI. 53715

Renaissance of Madison Inc.

913 Spring Street
Gay V.D. Clinic. Free screening and treatment every Tuesday evening 7:30 to 9:30.

IOWA

Pride Of Lambda

Meetings held at the People's Unitarian Church, 600 3rd Ave SE, Cedar Rapids. Monthly newsletter, regular meetings. Call 364-0454 or write: PO Box 265, Cedar Rapids, IA 52406.

CHICAGO

Dignity/Chicago

Catholic Mass, Sunday's 7PM, 824 West Wellington, Phone 525-3564 or write Box 11261, Chicago, Ill 60611.

Fox Valley Gay Association

Serving Chicago and Suburbs. Gay hotline (312 695-3080), counseling, monthly newsletter, weekly meetings and rap sessions. Phone hotline or write: FVGA, Box 186, Streamwood, IL 60103.

Gay News and Events Line

Daily recorded news message. 236-0909

Gender Services

Help and counseling for transvestites & transsexuals. Cocktail party 1st Friday. Call 281-0686 for information.

Mattachine Midwest

Box 924, Chicago, Il 60690 337-2424

Maturity.

For those over 40. Germania Club. 108 W Germania Pl. 3rd Fridays. 372-8616 (days) for information.

One Of Chicago

615 W. Wellington. 1st Fridays. Call 372-8616 for information.

VD Testing & Treatment for Gays

Howard Brown Memorial Clinic, 2205 N. Halsted 7—10 PM, Wednesdays. Call 871-5777 for information.



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Anita Bryant is George Wallace in Drag. But does a blue collar make a red neck?

Minnesota Man desires two houseboys
Send personal profile with request for further details to: W. Schwartz, Motley, Minnesota 56466.

Gay Man, Fun-loving, serious-minded, into self-expression & nice people who are for real. Looking for gays who want to discuss building a modern tribal lifestyle based on personal/political evolution. Bill Holloway, 620-A Dundas, St. W, Toronto Ontario M5T, 1H7

Horny, handsome male seeks males for mutual pleasures. Well off. Can travel anywhere, anytime. Fred A., Box 232, Babylon, NY, 11702.

For rent—private bedroom (in 5 br house) kitchen, yard, recrm, appliances, for your use—call Bob 871-8099 after 6 pm starting May 9th.

GAY SCENE - The Picture Homophile Monthly. 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (stage, screen, book & TV); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything Of The Month; Religious News; Personals; and More. Send \$1.00 for sample copy. \$8.00 for 12 issues (in plain envelope). To: REGIMENT, BOX 247, GRAND CENT. ST., NYC 10017

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Anita Bryant is Lester Maddox in drag.

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Anita uses oranges for Ben Wa Balls.

W/M, goodlooking, 19, was cooped up in ya for 2 years and needs to shed "prison pallor"—please help me to find the money to travel US—need places to stay for day or two, mo for any amount to S. Hunter, 625 Post St., 1256 San Francisco, CA 94109

If ignorance is bliss, Anita must be ecstatic!

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GPU NEWS Back issues. Please send for price list of available numbers. PO Box 92203, Milwaukee, WI 53202

Wanted mature white male to share costs of furnished 3 upper flat on northwest side. Near 3 bus lines. Call Lee 442-6099 after 5:30. Must supply own bedroom set.

Anita likes only orange fruits, is she color blind? No, she hates black folks too.

Subscribe to GAY LIFE, the bi-weekly midwest gay newsleader. \$15 a year (1st class) \$8 a year (2nd class). Write to Gay Life, 205 W Wacker Dr., Suite 2020 Chicago, IL 60606.

W/M willing to learn looking for work—call Dale 344-6998

Lambda Bumper Sticker & Lambda Insignia Decal. Both for \$2.00. The LeBelle Company, 948 Brittain Road, Akron, OH, 44305

Model/Masseur/Escort avail. in Milwaukee
Call 281-6630 for information & appointment.

PORNO COLLECTORS—S. S. M. C. is starting a library. If you are cleaning out your collection and do not know what to do with this material, please donate to the club. Contact SSMC, Dept B PO BOX 1176, Milwaukee, WI, 53201 or call 643-8330

Gay Prisoner Support—Join Hands Newspaper. Bi-monthly—\$4/yr. Free to prisoners. Write to Join Hands, Box 42242, San Francisco, Ca. 94142.


Anita Bryant stuffs her playtex bras with oranges. Nobody needs Anita!

G/W/M hunting one/two roommates for large apartment near UWM. Pvt rm/bath; \$85—\$110; discrete/stable; Bob Johnson, Box 92872, Milwaukee 53202

Greek/French Devotee needs action not letters. Myrtle Beach SC Area daytimes only. 57. Write Drawer D, SSB Myrtle Beach SC 29577

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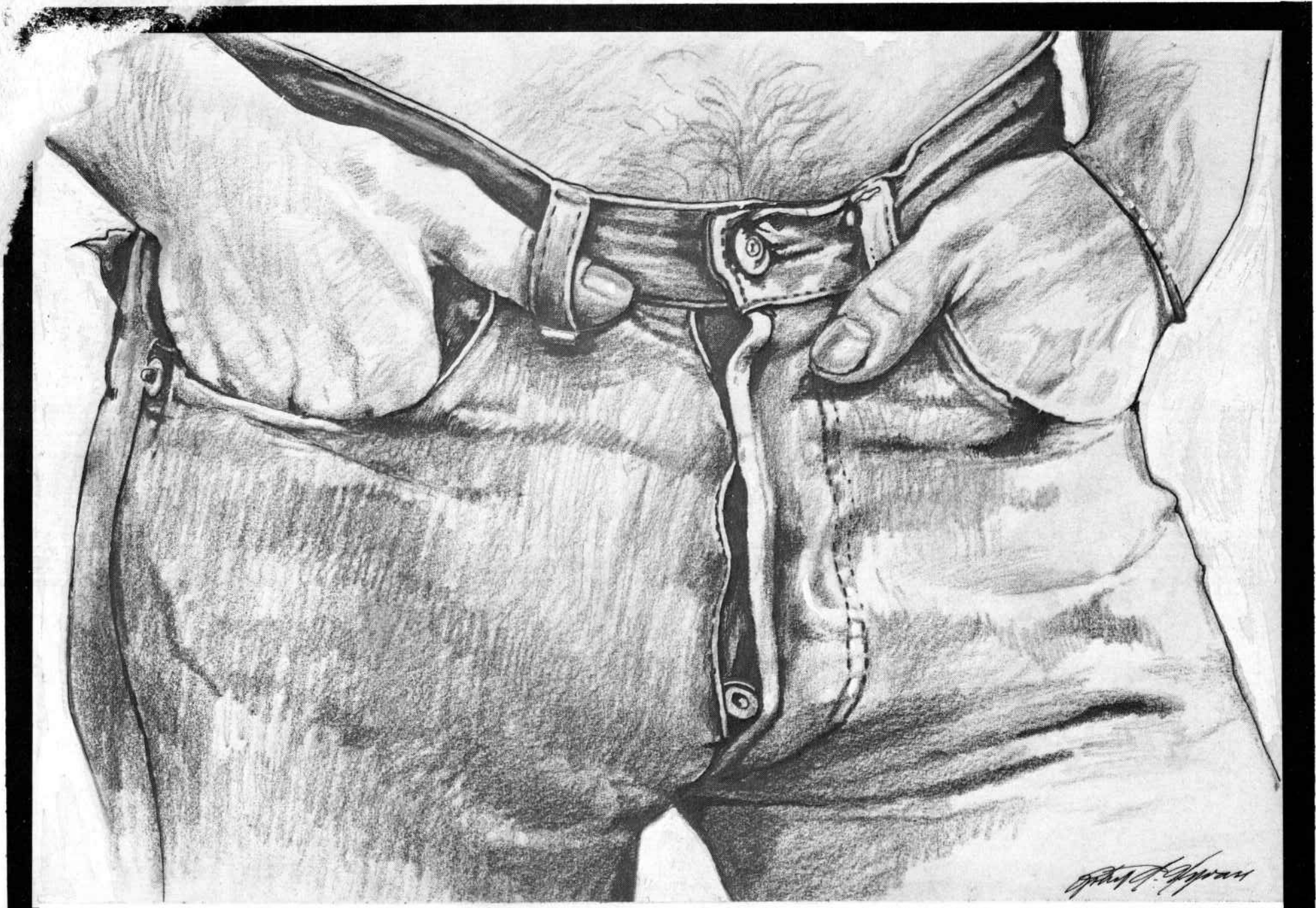
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